(1.)

A N

ESSAY

On the TRUTH of the

Chriſtian Religion:

WHEREIN

It's Real FOUNDATION upon the *Old Teſtament* is ſhewn.

By ARTHUR ASHLEY SYKES, *D.D.*

Ἡμεῖς το μὲν Ἰυδαίζειν παρητήμηθα, ὡς ἡμῖν μὴ νενομοθετημένον, μηδὲ ἐναρμόζειν τοῖς ἔθνεσι δυνάμενον· τὰς δὲ παρὰ Ἰυδαίοις ΠΡΟΦΗΤΕΙΑΣ ἀσμένως καταδεξάμεθα, ὡς αν περιεχόσας τὰς ΠΡΟΡΡΗΣΕΙΣ. *Euſeb. Dem. Evang.* l. 1. c. 7.

The SECOND EDITION, Corrected and Enlarged.

LONDON:

Printed for J. and P. KNAPTON, in *Ludgate-Street.*
MDCCLV.

THE

PREFACE.

THE following *Eſſay upon the Truth of the Chriſtian Religion*, was drawn up ſoon after *The Diſcourſe of the Grounds and Reaſons*, &c. was publiſhed: And it appears now, not that I would pretend to correct the *Errors* of others, or to ſupply their *Defects*; but becauſe at this particular Time the Minds of many are intent upon this important Subject; and it is hoped that This may do ſome good. There is a Pleaſure and an Entertainment in Variety; and different People are affected by different

Arguments: If therefore This falls into the hands of any ſerious, thinking, Perſons, who are either *convinced* by it, or *confirmed* in the Truth of Chriſtianity, my End will be obtained.

THAT which determined me to purſue the Method I have taken, was this. I have long ſince obſerved, that *ſome* of thoſe Paſſages which have been often cited as *Prophecies* of *The Meſſiah*, have been explained away by ſome; and that ſome other Prophecies which are often quoted, *preſuppoſe* the point which uſually is *inferred* from them. This made me attempt to lay the Foundation of Chriſtianity upon what I thought was clear and indiſputable; purſuing thoſe Topics which our Saviour himſelf urged to prove himſelf to be *The Meſſiah*: Not intending thereby to

to inſinuate that there were *no other* Prophecies relating to Him, than what I have conſidered, but only to ſet the Truth in ſuch a light, as ſeemed to me to be ſatisfactory: and when once the *main* point is ſecured, *Other* matters may be diſputed, without any prejudice to the Truth of Chriſtianity itſelf.

How well I have ſucceeded in my Deſign, the Reader is now to judge. Perhaps it may be thought that I have miſtaken the meaning of *ſome* paſſages of Scripture. All that I can ſay for myſelf is This only;—That in the Explication of ſo many, it is well if I have not. However, I have ſincerely endeavoured to follow Truth, being very little ſollicitous where it led me: And if I have failed, yet, This I am ſure of, that my *Intentions* were *good* and *upright*.

But if I have made it appear, that the writers of the New Teſtament argue *ſtrictly*, and very *rationally*, even in thoſe points where our Adverſaries repreſent them as arguing very *weakly* and *abſurdly*, I hope I have done no diſſervice to the cauſe of *Chriſt*.

It were to be wiſhed, that the *Adverſaries* of Chriſtianity would read the Books of the New Teſtament, with the ſame Equity and Candour that they do the *Roman*, or *Greek* Writers: That They would examine into the real Intent and Deſign of the Evangeliſts, before They pronounce their Aſſertions to be falſe or ridiculous: That They would carefully ſearch into, and diſcover the true meaning and import of the New Teſtament Phraſeology, before they declare things irreconcileable.

cileable. The like method is always followed in all other Books: and why the Hiſtorians of the New Teſtament ſhould be denied this piece of Juſtice, is unconceiveable. Is any thing more evident, than that *Facts* are ſometimes joined together in a Narration, which yet were viſibly not ſo in themſelves? Examine any *Epitome* of any Hiſtory, and ſee if there be not a Thouſand inſtances of this kind. If by conſidering that no one of the Evangeliſts ſpeaks *every thing* about the Actions of *Jeſus*; and that by allowing different *Times* for different *Facts*, the whole may be made conſiſtent; it is but equitable to make ſuch Allowances.

As thus much may reaſonably be demanded of our *Adverſaries*, ſo it ſeems incumbent on *Our* parts, as Lovers of Men and *Friends* to *Truth*,

to examine fairly, and without bitterneſs, the Objections which are brought againſt the Religion which we profeſs; and to take care that thoſe who produce their Difficulties, ſhould be by no means moleſted, or any ways injured on that account. It is a reproach to Truth to ſeek ſhelter in force; and whatever any of the *contending* parties may think, the *Byſtanders* always will eſteem it an Argument of a *weak* cauſe to deſire ſuch Aſſiſtance. All that a *Chriſtian* need wiſh for, I think, is only this--- That an Adverſary would lay aſide all Prejudice and Paſſion, and bring with him a Diſpoſition to receive the Truth: That He would not reject the whole of what is ſaid, on account of ſome incidental inaccuracies, or miſtakes: That the cauſe of Chriſtianity may not be deemed indefenſible or falſe, becauſe ſome, who

who have *meant* well, have ill defended it: and That the ridiculous Opinions of it's Profeſſors may not be imputed to Chriſtianity itſelf.

ONE thing more I would obſerve, which both the Friends and the Adverſaries of Chriſtianity know full well; and That is, that ſince Divinity has been made a Science, and Syſtematical Opinions have been received, and embraced, in ſuch a manner that it has not been ſafe to contradict them, the Burden of vindicating Chriſtianity has been very much encreaſed. It's Friends have been much embarraſſed thro' Fear of ſpeaking againſt *local Truths*; and it's Adverſaries have ſo ſucceſsfully attacked thoſe Weakneſſes, that *Chriſtianity* itſelf has been deemed indefenſible, when in reality the *Follies* of Chriſtians alone have been ſo. Whereas, were

Chriſtians

Chriſtians left to their full Liberty to defend the Doctrines of Chriſt and his Apoſtles; the Doctrines, I ſay, of Chriſt and his Apoſtles, which is all that Chriſtians, *as ſuch*, are obliged to defend; were no attacks to be made againſt them, but what could be taken from *thence*; and were they to defend *only* Them, I do not ſee which way their cauſe could receive any damage, nor how Infidelity could make any converts.

THE

THE PREFACE TO THE SECOND EDITION.

THE following *Eſſay*, containing a *direct*, *poſitive*, Proof of this Truth, that *Jeſus* is The *Chriſt*, and being allowed by that able Adverſary againſt whom it was wrote, " to have advanced a conſiſtent " Scheme of Things," it is now thought proper to reprint it, when the Religion of *Chriſt* is again attacked, as it has been by the late Lord *Bolingbroke*, and by Mr *Hume*. There is in Both theſe Writers infinite Self-contradiction: in Both of Them, a Contempt of all *Religion*, Natural as well as Revealed: In the One, the *moral* Attributes of God are treated as if They had no Foundation, but in the *Pride* and *Vanity* of Human Hearts. In the Other, All *Religion* is treated as if it were nothing but *Fanaticiſm*, or *Superſtition*.

IT has always been my Deſire, to ſee *Religion* treated as a *rational*, *conſiſtent* Thing, free from all Abſurdity, or Folly: and the *Chriſtian* in particular, as agreeable to our Notions of God, and the Good of Man. The *Religion* of *Nature* is capable of the ſtricteſt Evidence; and therefore *That* is never to be deviated from, or given up: The *Religion* of *Chriſt*, as it lies in the New Teſtament, is perfectly agreeable to, and conſiſtent with, what *Natural Religion* teaches: and ſo it will always be found, by Them that examine into it's Truth with Sincerity. Let then *Theology*, (as That word is made to ſignify ſomething *added* to the Religion laid down in the Scriptures) be treated with all the Severity that Lord *Bolingbroke* can throw upon it, or that it may deſerve; Let Thoſe that have abuſed the Goſpel to any bad purpoſes, be expoſed to the utmoſt; and let all Men of Senſe unite in condemning the Practices, or Notions, that have no Foundation in the Scriptures, ſtill the *Goſpel of Chriſt* remains *untouched*, *unhurt*, in *full Strength*, not anſwerable for any of Thoſe *Additaments* that have been made to it by the Folly or the Wickedneſs of Man.

WHEN this *Eſſay* was firſt wrote, it was deſigned as a *plain*, *poſitive*, Argument, for the

the Truth of the Religion of Chriſt. The better to clear up ſome Paſſages in it, I have now enlarged it in ſome places; and particularly, in the Beginning of the *Second* Chapter I have added what I think will evidently ſhew the *Grounds* on which the Expectation of the *Meſſiah* was founded. I have added too, in chap. viii. an Argument to prove the Credibility of the *Miracles* of our Saviour, and his Apoſtles, to *us* in *theſe days*; and, in chap. xiv. a more particular account of the liiid chap. of *Iſaiah*. Several other Additions and Alterations are made, as I thought proper. And if a *direct*, and *poſitive* Proof of our Saviour's being *The Chriſt*, be capable of being produced, —clear, conſiſtent, and credible,—no *merely negative* reaſoning is ever to be allowed againſt it.

IT is on all hands allowed, "that there "was, in and about the Times of *Jeſus*, a "very great Expectation among the *Jews* of "a perſon to come," who was to *reign*, or to have *Dominion*, "to which perſon they "gave, by way of Emphaſis, the Name of "*Meſſiah*, or *Chriſt*." The Ground of this Expectation is here plainly ſhewn to be found in the *Sacred Writings*. When *Jeſus* came, and declared himſelf to be the Perſon promiſed

promiſed and foretold, it was neceſſary that he ſhould, ſome how or other, *prove* himſelf to be what he pretended. Now This He did by appealing to his WORKS; and by foretelling his RESURRECTION from the dead. The *Expectation* of the *Meſſiah*, or the *Grounds* of ſuch Expectation, cannot be denied: And therefore Thoſe who would endeavour to deſtroy the Credibility of the Goſpel, muſt in ſome manner or other, ſhew that there is not ſufficient Foundation in the Scriptures for the Expectation of the Meſſiah; or they muſt deny the Credibility of the *miraculous Works* which *Jeſus* performed; Or elſe they muſt refute the Accounts given us of his *Reſurrection*; Theſe being the Evidences produced by our Saviour, that He was what he pretended to be.

THE Laſt Attack which we have had, has been upon the *Miracles* of our Lord, by Mr *Hume*, who tells us, " That there muſt be " an *uniform Experience* againſt *every mira-* " *culous* Event; otherwiſe the Event would " not merit That Appellation. And as an " *uniform Experience* amounts to a proof, " there is here a direct and full proof, from " the nature of the Fact, againſt the *Ex-* " *iſtence of any Miracle:* nor can ſuch a " proof be deſtroyed, or the Miracle ren-

" dered

" dered credible, but by an oppoſite Proof " that is ſuperior."

IT is neceſſary here to conſider this Objection, becauſe it may ſeem to affect the Argument drawn from the *Miraculous Works* of our Saviour, in proof of his being *The Chriſt*.

HERE then let it be obſerved, that This Argument (if it deſerves the Name of an Argument) manifeſtly *begs the Queſtion*. For if there " *muſt* be an *uniform* Experience againſt " every miraculous Event," then no *miraculous Event* can ever be *ſeen* or *known*. But if by *uniform* Experience, this Author means only *general*, or *common Experience*, then an Event may " juſtly merit the Ap- " pellation of *miraculous*," though common Experience for ſuch Event is not to be had. Suppoſe that One Generation of Men never ſaw a Miracle; or, if he pleaſes, that no one Miracle has been ſeen for *Sixteen Hundred* Years; Mr *H.* then has a Right to ſay, that the *Uniform Experience* of ſo *many Hundred* Years is againſt every miraculous Event. But then he has no Right to ſay, that ſuch an *Uniform Experience* is abſolutely and univerſally againſt *every* miraculous Event. For if a Miracle be a thing *poſſible*, i. e. does not imply a Contradiction, ſuch an Event *might* have been *Seventeen Hundred* Years ago, though

though it has not happened within *Sixteen Hundred* Years: And conſequently, the *uniform Experience* of the *preſent* Generation, or of many preceding Generations, is no "direct "and full proof from the Nature of the Fact "againſt the Exiſtence of any Miracle." The Exiſtence of any Miracle depends upon nothing but the Will and Power of ſome Being, ſuperior to Man, capable of producing it. And if there be any ſuch Being, or if ever ſince the World began there happened, (what implies no contradiction to be done,) either a deſigned Suſpenſion of, or an Alteration in the uſual courſe of Nature, ſuch Suſpenſion, or Alteration, would have been a *Miracle:* And if ſuch miraculous Event has not happened once in *Sixteen Hundred* Years, Mr *Hume* can argue only from *ſuch* Experience; and He is ſtill to prove, that what *might* have been in the Century before That, and which is aſſerted to have Then happened, never did happen at That Time, nor at any Other before That.

GREAT Numbers of People are ſaid to have ſeen Inſtances of miraculous Interpoſitions in the Age of Chriſt, and his Apoſtles; though We that *now* live do not ſee, or have not ſeen, any miraculous Events. *Our* Experience is no Proof, that the Men who lived

Seventeen

Seventeen Hundred Years ago never ſaw ſuch Events: for *Our* Experience does not imply, that *Other* peoples Experience muſt be only the ſame with *Ours* in all Caſes, more than *their* Experience implies *ours*. Did They of Old *know* all that We *know*? Or do *We know* all that *They* did?

If the Queſtion then be, How the Exiſtence of a Miracle can be proved to Others? I anſwer; by exactly the ſame means that other *Facts* are proved. Suppoſe ſuch an Event to have happened, and to have been *ſeen* by any one, and examined into,—The *Fact* then muſt be credible to him that *ſaw* it. Suppoſe him to *relate* what He had ſeen to Others; the Fact becomes credible to *Them*, if They are convinced of the Ability, Sagacity, and Faithfulneſs of the Reporter. There may be added to This, ſuch Circumſtances, as may ſatisfy even the moſt remote Generations, of the Truth of the miraculous Facts reported to have been wrought. E. g. Suppoſe the Perſon who is reported to have worked Miracles, was veſted with Other Supernatural Powers: Suppoſe He *foretold* Events which were out of the reach of Human Foreſight; imagine that he *foretold* things at many hundred years diſtance, and you yourſelf *ſee* what He ſaid exactly to be accompliſhed,—in this

caſe the *miraculous* Events become credible, to thoſe who live at any proper diſtance of Time from the Relators of them; not only as they have *Hiſtorical Evidence* of the Truth of the Facts, but as they *ſee*, and have their *own Experience* of His having had a *Supernatural Power*, who is reported to have worked the Miracle.

Mr *H.* lays it down as "a general Maxim," (One would ſuppoſe he meant a *Self-evident Truth*) "That no Teſtimony is ſufficient to "eſtabliſh a Miracle, unleſs the Teſtimony "be of ſuch a kind, that it's Falſhood would "be more miraculous than the Fact which it "endeavours to eſtabliſh."

LET us apply this *obſcure*, *dark*, *unintelligible* Aſſertion, here called "a general "Maxim," to a Fact. Suppoſe then that any one ſaw with his own Eyes a *Dead* Man reſtored to *Life*, by a mere *Word*, or *Command* to live again: and he reports to Others what he had *ſeen*. Before Aſſent is given to what is ſaid, you have a Right to examine the Witneſs as to the *Fact*—Whether He knew the Perſon to be dead? Whether He *ſaw* him in Both States, actually dead, and afterwards alive? Whether *all his Senſes*, his *Hearing*, or his *Touch*, were employed, and ſatisfied, as well as his *Sight?* Whether there was any *Juggle*,

Juggle, or Contrivance to deceive? Whether it was *openly* done, or in *Secret*? Was it in the *Night*, or in *open Day*? Aſk as many Queſtions as you pleaſe to ſift out the Truth; and if the Witneſs appears to be *able*, *faithful*, *conſiſtent*; and moreover is ready to expoſe himſelf to the ſuffering of any Evils in Life, or even the Loſs of Life itſelf, for the Truth of his Teſtimony, you cannot but conclude him *Honeſt*. If no *Fanaticiſm*, nor *Superſtition* appears, you have no Right to charge him with thoſe Diſorders of Mind: And if he has no Intereſt to ſerve by his Story, his Credit muſt be good enough to eſtabliſh the Miracle ſo atteſted.

IT is as *poſſible* for God to *raiſe a Dead* man to *life*, as it was to *give him life* at firſt. There is no Contradiction in it; nor has God any where declared that he never, on no occaſion, would reſtore a dead man to life. It is *poſſible* too, that an honeſt, ſagacious perſon, may be preſent when ſuch a *Fact* is done. The *Fact* will be, upon Suppoſition, a Fact actually done; and there is *Power* ſufficient to do it. The Man who *ſaw* it, was an *Eye-witneſs*; and therefore as *certain* of what he *ſaw*, as his Senſes could make him. Suppoſe now that He *relates* this *Fact* to Others, They have a Right to ſuſpend their Aſſent,

'till they have made the ſtricteſt Enquiry into *the Witneſs*. If there be *more Witneſſes* than *One* of the ſame *Fact*, you have a Right to make what Enquiry you can; and if they are all *conſiſtent* in their Accounts, the Nature of the Teſtimony is not altered, except that it becomes *more credible*. Nor is here, the "weighing one Miracle againſt another;" nor is "the Falſhood of the Teſtimony more "miraculous than the Fact it would eſtabliſh;" but the *Evidences* of the *Fact* are the *ſame*, whether it be a Natural or a Supernatural one. If there be no Abſurdity, no Contradiction propoſed, but only a bare *Fact* related, as the Evidence is, ſo ought the *Fact* to be believed.

THIS Author objects further, "There is "not found, in all Hiſtory, any Miracle at-"teſted by a *Sufficient Number* of Men, of "ſuch unqueſtioned good Senſe, Education, "and Learning, as to *ſecure* us againſt De-"luſion in *Themſelves*; of ſuch *undoubted In-"tegrity*, as to place them beyond all Suſpi-"cion of any *deſign* to deceive Others; of "ſuch Credit and Reputation in the Eyes of "Mankind, as to have a *great deal to loſe* in "caſe of being detected in any Falſhood; "and the ſame time atteſting *Facts* perform-"ed in a *Public Manner*, and in ſo *celebrated* "*a part* of the World, as to render the De-

"tection

" tection unavoidable. *All* which Circum-
" ſtances are *requiſite* to give us a *full Aſ-*
" *ſurance in the Teſtimony of Men.*"

1. IT may be proper to obſerve, that *No Number of Men*, however *good*, or *able*, or *great*, (upon this Author's Principles) can be *ſufficient to atteſt a Miracle*, ſince he requires *an Uniform Experience* for a Proof of ſuch an Event. *All Mankind* therefore are *neceſſary*, and not any particular Number, to atteſt a Miracle: And if this Author alone ſhould with-hold his Aſſent, the reſt of the *whole World* would be inſufficient.

2. Perhaps This is the *Firſt Time* that " *All theſe Circumſtances*" have been made " *requiſite to give us a full Aſſurance* in the " Teſtimony of Men." What has " *Edu-*
" *cation*, *Learning*, the *having a great deal*
" *to loſe*" to do, with bearing Teſtimony to the Truth of what a Man *ſees* or *feels*, or is as good a Judge of, as one that has thoſe Qualities? Are the Men of *Education*, *Learning*, and *Eſtates*, never liable to Falſhood? Or are they " ſecure againſt Deluſion in Them-
" ſelves?" Or do ſuch, *never impoſe* on Others? Is not *Ability*, and *Integrity*, the Ground of Aſſent? Or are not Theſe a better Aſſurance of Teſtimony, than *Learning*,

or

or *Education*, or the having a *great deal to loſe?*

It is confeſſed, that the Apoſtles of Chriſt had not a *great deal to loſe*, if by That is meant, *large Fortunes*, *much Money*, *great Eſtates*. But then They expoſed themſelves to *great Dangers* for their Teſtimonies: They ſacrificed their *Lives* for the Truth of what they affirmed: And if men will give all they have to *ſave* their Lives, *Life* muſt be more valuable than a *great deal to loſe*. And This is a ſtronger Confirmation of *Integrity*, when offered in behalf of what men *ſee*, than "*E-*"*ducation*, *Learning*, and a *great deal to* "*loſe*," all joined together; Since Theſe may be conſiſtent with *Fraud*, and *Impoſition*, as well as with being *impoſed on*; whereas the Other is a ſure Mark of *Honeſty* and *Integrity*; and an Argument of the very higheſt Probability of Truth.

The Miracles of Chriſt are not only atteſted by a *ſufficient Number* of Men (not only by Thoſe who were his *Apoſtles*, but by *All* who from *Enemies* to Him became *Converts* to his Religion,) but They all continued ſteady and uniform in their Teſtimony. Not *one* appears to have *retracted*, or *contradicted*, the Opinion they at firſt entertained: not *one* appears to have diſcovered any *Fraud*, *Combination*,

nation, or Secret Intrigues. They were Men of unqueſtionable *Integrity*, becauſe they ſacrificed their *Lives* for the Truth's Sake. Many of the Miracles done by Chriſt and his Apoſtles were performed *publickly* in the *Capital City* of a numerous People: And if *All* the People did not come into the Truth of the Notion taught by Theſe Men, yet *many Thouſands* did; and a very ſatisfactory Reaſon may be aſſigned, why *Others* did not. The Teſtimony of theſe Vouchers was founded on their *Senſes*; and the *Facts* done were ſuch as they could not be deceived in Themſelves. If therefore we can be ſecure of the *undoubted Integrity* of the Witneſſes, the Other requiſites laid down by Mr *Hume*, and ſuggeſted as neceſſary "to give full Aſſurance to the Teſti-"mony of Men," are only neceſſary when Men reſolve againſt all Belief, and are determined to ſhut their Eyes leſt they ſhould ſee.

THERE is no Occaſion to be more prolix upon this Subject. If Infidelity can be ſupported by no better Reaſonings, than theſe late Defenders of it have produced in it's Behalf, the Cauſe of *Chriſtianity* may be truſted to the Evidence produced for it. *Infidelity* indeed may *ſeem to triumph*, to Men who will not examine what *Chriſtianity* is: They may ſee ſomething juſtly objected to the *Wickedneſſes*,

Wickedneſſes, or *Weakneſſes* of ſuch as have *added* to the Goſpel of Chriſt, Notions and Practices of their own. But what is This to the *Religion of Chriſt?* If indeed any Writer can bring himſelf to treat *All Religion*, as either *Fanaticiſm* or *Superſtition*, This is to deny not only *Revelation*, but *Natural Religion* too; and is in reality not *Deiſm*, but *Atheiſm:* It muſt proceed from a *bad Heart*, not a *weak Head*; and every body muſt not only look upon, but ſhould *treat* ſuch an *Advocate*, as ignorant of the very firſt Principles of *Natural Religion*, as well as of the *Religion* of Jeſus Chriſt.

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AN

A N

E S S A Y

Upon the TRUTH of the

Chriſtian Religion, &c.

The INTRODUCTION.

THE CHRISTIAN RELIGION having it's Origin from JESUS of *Nazareth*, and being manifeſtly founded upon the Scriptures of the *Old Teſtament*, there cannot be a more natural Method of examining it's Truth, than to compare what was *foretold* with the Conſequences and following *Events*; and then to conſider the Arguments which He himſelf and his immediate Diſciples urged in proof of their Aſſertions.

There are, I know, a great many Perſons, who conceive that Chriſtianity is ſufficiently proved to be true, if the Miracles and Reſurrection of *Jeſus* are true; even without any regard to the *Prophecies* ſo often appealed to by him. But ſuppoſing the Miracles to be true; yet no Miracles can prove that which is falſe in itſelf to be true. If there-

fore the Meſſiah be not foretold in the Old Teſtament, No Miracles can prove *Jeſus* to be the *Meſſiah* foretold: Nay it is a ſtronger Argument to prove *Jeſus* to be an Impoſtor, that He appealed to Prophecies which were not Prophecies, and by that means impoſed upon the Ignorant People; than it is, that He came from God merely becauſe he worked Miracles. *Falſe Chriſts and falſe Prophets* may *ariſe, and* may *ſhew ſuch great SIGNS AND WONDERS as to deceive, if it were poſſible, the very Elect. Matt.* xxiv. 24. Yet no one from thence would argue that thoſe *falſe* Chriſts, are *true* ones; Nor would any one conclude that a Man came from God, (notwithſtanding any Miracles he might do,) if He appealed to Scripture for that which is no where in it.

Beſides; what notions of common *Morality* muſt he have, who pretends to come from God, and declares that *the Scriptures teſtify of Him, John* v. 39, if the Scriptures do not teſtify of him? What Honeſty, what Truth, or Sincerity muſt he have, who could *begin* at Moſes *and all the* Prophets, *and expound unto* his Diſciples *in all the* Scriptures *the things concerning himſelf, Luke* xxiv. 27, if neither *Moſes*, nor *the Prophets*, ever ſpoke a word about him? The *Prophets* therefore muſt be conſidered, and the Foundation of Chriſtianity muſt be laid on Them, or elſe to avoid one Difficulty, we ſhall be forced into

into ſuch Abſurdities, as no man can palliate, much leſs can extricate himſelf out of.

That there was ſuch a man as *Jeſus* of *Nazareth*, who lived in the times in which he is ſaid to have lived, and who died as he is ſaid to have died, is not, I think, called in Queſtion by any. The Account of his Character and Conduct, the manner of his Life and Death, and the Methods which He took to propagate his Doctrines, are only to be found in the *New Teſtament*. I readily admit that ſome *Jews*, as well antient as modern, have told a great many Stories concerning *Jeſus*; They abound in Fictions which are inconſiſtent with themſelves, and with all Hiſtory: and one need only to look into their Hiſtories of the *Generation* of *Jeſus*, either That which *Wagenſelius* publiſhed, or That which *Huldric* publiſhed about 40, or 50 Years ago, to be even ſurfeited with their Inventions and Lyes. But their Calumnies are ſo palpable, that they can with no more reaſon be urged as derogatory to the Acts given us by the Evangeliſts, than the moſt fabulous Legends, or the mereſt Romances, can againſt the acknowledged trueſt Hiſtories.

To the *Evangeliſts* then we appeal for the Accounts of the Life, and Death, and Actions of *Jeſus*: And there is this advantageous Circumſtance for the Truth of *their* Narrations, that *One* of them *certainly* ſuffered

Death; very probably *Two* more did ſo; All the *Four* underwent the ſevereſt Perſecutions for what They preached: Nor does it appear, that ever any of Thoſe who were converſant with *Jeſus*, and ſaw his Life, and knew him intimately, either retracted what They had ſaid; or diſcovered the leaſt ſuſpicion of Their Belief of any Impoſture in Him.

I grant it *poſſible*, that Men ſhould be ready and willing, in ſome particular Caſes, to throw away their Lives, or expoſe themſelves to Dangers, for what is actually *Falſe*. Enthuſiaſm is a Principle of Action much more powerful than Self-preſervation itſelf: and therefore, it is *poſſible*, that men, actuated by its Influence, may lay down their Lives for a groundleſs Fable, or ſuffer Racks and Gibbets for a Falſhood. But then conſidering the *Number* of the Parties concerned, who ſuffered merely on account of their inſiſting upon the Truth of what they had *ſeen*; and conſidering the Circumſtances of what They preached; The *Honeſty* that appears in their Accounts of things; and the artleſs Good Senſe and Integrity which ſhews itſelf throughout their Writings,—conſidering Theſe Things, if the Diſciples of *Jeſus* were under the Influence of *Enthuſiaſm*, it was ſuch an *Enthuſiaſm* as never *before*, nor never *ſince*, was heard of: It was ſuch an *Enthuſiaſm*, as neither the

Power

Power nor the *Cunning* of their Adverſaries; Neither Good Will nor Ill Will; Neither Force nor Perſwaſion, could ever prevail upon *One Single* Perſon of the Apoſtles (as far as appears) to forſake, or renounce.—But This Argument will appear in it's full ſtrength hereafter. All that I would *here* infer, is only this, that it is highly *probable* the Apoſtles have given us ſuch an Account of *Jeſus*, of his Life, and Death, and Reſurrection, as *they themſelves* believed to be true.

Now ſuppoſing that *We*, at this diſtance of Time, when many Books are loſt which might poſſibly have afforded us ſome Light, are not able to account for ſome particular *Facts*, or for the *Reaſons* upon which ſome Facts in the Goſpel are grounded: Yet, unleſs Thoſe very *Facts*, or Things, are made the *Foundation* of our Belief in Chriſt; unleſs They are the *Particular Points* upon which ſomething of Chriſtianity depends, it is very abſurd to argue from *ſuch* againſt the *Truth* of Chriſtianity. Such Inferences may indeed impoſe upon *Weak* Men, and may prove a *Stumbling-block* (πρόσκομμα) in Their ways: But thence to infer that Chriſtianity is a mere Impoſture, is at beſt like arguing againſt the Providence of God from a particular Circumſtance which we cannot account for. Were we even to allow ſuch a Fact as I am ſpeaking of, to be all that our

Adverſaries themſelves would have it to be, yet what would That prove againſt *Other* Facts which are clear and evident, and not capable of a Miſconſtruction? For Inſtance; Suppoſing that I am not able to give a ſatisfactory Reaſon, why Jeſus *curſed* the Fig Tree which had nothing *but Leaves upon it, when the time of Figs was not*, Mark xi. 13, or ſuppoſing that I know not what is the meaning of that Expreſſion, *This Kind* [of Devils] *goeth not out but by Prayer and Faſting*, Matt. xvii. 21; or of that in *Luke* viii. 33, *Then went the Devils out of the Man, and entred into the Swine; and the herd ran violently down a ſteep place into the Lake, and were choaked*,—Suppoſing, I ſay, that I can't account for Theſe, or ſome other *Facts*, or *Expreſſions*, in the Goſpel; yet, Chriſtianity not being founded ſolely upon theſe particular Facts; nor any particular Streſs being laid upon *Them* either by *Jeſus*, or by the Apoſtles, Theſe cannot deſtroy the Evidence which ariſes from *Other* Facts upon which much Streſs is laid, and which plainly were brought for, and deſigned as Proofs of this Truth, that *Jeſus is the* Chriſt, *the Son of God*. Theſe Points, (ſuppoſing them really to be unaccountable, which yet in fact they are not,) will not deſtroy the Evidence which ariſes from *Other* Miracles; nor will they prove that *Jeſus* did not *riſe from the Dead*; nor that what is elſewhere ſaid and done,

was

was the Effect of Enthuſiaſm or Impoſture. Had the Evangeliſts even omitted the Narration of Theſe Facts, as they did of *Many Other things which Jeſus did*, John xxi. 25, yet we ſhould not have wanted ſufficient Proofs, that Jeſus *is the Chriſt, the Son of God, and that believing we might have Life thro' his name*, John xx. 31.

CHAP. I.

That the Jews expected about the Time that JESUS *appeared, that ſomebody from among them ſhould obtain a* Dominion over all.

CHAP. I. IN Order to a direct Proof of the Truth of Chriſtianity, I obſerve, that very ſoon after the Death of *Jeſus*, mention is made by Heathen Writers, of an *Old and conſtantly received Opinion*, that *Somebody of* Judea *ſhould obtain a* Dominion *over All*. *Suetonius*'s words are, *Percrebuerat Oriente toto* vetus & conſtans Opinio, *eſſe in fatis ut eo tempore* Judea profecti *rerum potirentur*: An *Old* and fixed opinion *was all over the* Eaſt, *that it was decreed by Heaven, that about that time, Somebody from* Judea *ſhould obtain the* Dominion over all. This notion He applies indeed to *Veſpaſian*, and makes it a Prophecy concerning Him and His obtaining the Empire, and interprets it by that *Event*. But *Suetonius*'s Application is not the Point in hand; But only His *Teſtimony*, that *in fact* there was at that time *ſuch an Opinion* ſpread; and that it was an *Antient* one, and *conſtantly* received.

Veſpaſian

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Veſpaſian was ſaluted Emperor within 36 years after the Death of Chriſt; and he was ſent Commander in chief againſt the *Jews* Two Years before; and before He went into *Judea*, This Opinion had prevailed ſo ſtrongly, that it was the chief Motive, it ſeems, to the *Jews* to *rebel*. *Id Judæi ad ſe trahentes rebellarunt*. *Sueton. Veſpaſian*. c. iv.

When *Tacitus* is ſpeaking of the Deſtruction of *Jeruſalem* by *Titus*, He mentions the ſame Prophecy in almoſt the ſame words: *Pluribus*, ſaith he, *perſuaſio inerat*, *ANTIQUIS ſacerdotum litteris contineri*, *eo ipſo tempore fore*, *ut valeſceret Oriens*, *profectique* Judea *rerum potirentur*. Annal. l. 21. *Moſt of them* [the Jews] *had a notion that it was expreſſly ſaid in the* Antient *Books of their Prieſts*, *that at That very time*, *the* Eaſt *ſhould grow powerful*, *and Somebody from* Judea *ſhould gain the* Dominion. And He obſerves that This Opinion had taken ſuch Poſſeſſion of the [*Vulgus*] *Commonalty*, that even when they ſaw themſelves in the loweſt Ebb of Fortune, yet they could not be removed from this Perſuaſion, that ſome of their Nation ſhould ſtill gain the Aſcendant, and Rule over all.

To theſe Teſtimonies of *Heathens*, I muſt add That of *Joſephus* the *Jew*, *De Bello Judaico* lib. 7. c. 31. *That*, ſays he, *which chiefly excited them to the War*, *was a* dubious

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dubious Oracle *found in their Sacred Writings, that about* That Time *One of them from their Parts ſhould reign over the World.* This Prophecy *Joſephus* applies, as *Suetonius* does, to *Veſpaſian*, becauſe He was in *Judea* firſt proclaimed Emperor; and it is very probable that from this prevalent notion it was, that when *Joſephus* was taken Priſoner and brought before *Veſpaſian*, he foretold *Veſpaſian*'s Advancement to the Empire. l. 3. c. 27.

But it is not the *Application*, but the *Notion itſelf* which we enquire after. And ſince it is ſo peculiarly obſerved by *Jewiſh* and *Heathen* Writers, and ſo much ſeems to be laid upon it, by *Them*; The *Evangeliſts* cannot be ſuſpected of Partiality, if they tell us, that the Diſciples of *Jeſus* were in full Expectation of His taking upon him *The Kingdom*; and always diſcourſe with him, as Perſons that were fully perſuaded, that He would in due time aſſume to himſelf the Title and Dignity of *King*. *Lord, wilt thou at this time* reſtore *again the* Kingdom *to* Iſrael, Acts i. 6, was a very proper Queſtion, from Men who had ſeen the Wonders which *Jeſus* did, and had heard him declare himſelf to be *The Meſſiah*. It was This which They expected who *looked for* Redemption *in* Jeruſalem, *Luke* ii. 38. And it was This which the Diſciples alluded to in their Diſcourſe as they went to *Emmaus*,

We

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We truſted that it had been He which ſhould have REDEEMED Iſrael, *Luke* xxiv. 21.

From Theſe, and many other Inſtances in the *Evangeliſts*, which I ſhall particularly examine hereafter, it is evident that the Opinion was *fixed* and *ſettled*, and *generally received* amongſt the *Jews*, that Somebody of *Their* Nation was to get an Univerſal Dominion: It is teſtified on all Sides by *Heathens* and *Jews* as well as *Chriſtians*, and conſequently cannot be denied.

Whence this *Antient* and *Fixed Opinion* ſprung, is next to be enquired. *Suetonius* ſays only, that ſuch a Thing was decreed "by the *Fates:*" But *Tacitus* ſays, that it was "in *the Antient Books of their Prieſts*;" and *Joſephus*, that it was "in *their ſacred Writings.*" Now if we can find expreſs *Prophecy* in the Books of the Old Teſtament which foretels a *Kingdom over all*, which will fairly account for this Notion, we ſhall make a conſiderable Step towards determining the matter in hand.

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CHAP. II.

Upon what Grounds *the* Jews *expected that Somebody from amongſt* Them *ſhould obtain a* Kingdom and Dominion over All.

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IN enquiring into the Foundation of this *Antient and conſtant Opinion* amongſt the Jews, one cannot but take notice that That People expreſſed a particular Dependance upon *Two Promiſes* made by God: The *One* given to *Abraham*; the *Other* made to *David*. The *Firſt* of theſe was originally made to *Abraham*, and repeated to *Iſaac* and *Jacob*, That God would *multiply their Seed as the Stars of Heaven*; and that he would *give them Poſſeſſion of the Land of* Canaan; and, *in Thee ſhall* all *the* Families *of the* Earth *be* bleſſed. The Jews had ſeen *two parts* of this Promiſe actually fulfilled; and they lived in conſtant Expectation that the *Third* would certainly have it's Completion. As this Promiſe was made to the Father of the Jewiſh People, they concluded very juſtly that this Bleſſing would be derived to *all Nations* thro' Them.

The Promiſe made to Abraham, conſiſting of ſeveral parts, was not completed at *once*, but the *Firſt* part was accompliſhed many years

years before the Second took place. They were a *numerous People* long before they had any Poſſeſſion of *Canaan:* and as to the *Second* part of this Promiſe, that God would give them all that lay *between the River of* Egypt *unto the Great River* Euphrates, *Gen.* xv. 18,—This was not made good to them before *David*'s days, when it was fulfilled. But ſtill there remained a *Third* part to be completed, that *All the Earth ſhould be bleſſed in him*; and as this was not yet fulfilled, though ſo many Hundred years were paſſed from *David*'s days, They went on *expecting*, and waiting for the Time when This ſhould come to paſs.

At the ſame time that they had this dependance on the Promiſe made to *Abraham*, they had in their Sacred Books a *Second Promiſe* made to *David*, and to his *Seed*; that though *David* himſelf ſhould ſleep with his Fathers, yet God would raiſe up to him a *Houſe*, or *Seed*, by or in whom the *Throne of his Kingdom ſhould be eſtabliſhed* for ever, 2 *Sam.* vii. 16.

As to the particular *Manner*, or the particular *Time*, when all this ſhould be made good, nothing is here ſaid; But a Promiſe made by God is a good Foundation for an *Opinion* that ſomebody ſhould ariſe who ſhould *reign over all.* Accordingly we find it a common Expectation among the *Jews*, that ſomebody of *David*'s Houſe was to receive

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ceive his Kingdom, and to reign in it *for ever*. Sometimes they grounded their Expectation upon *Both* theſe *Promiſes*, I mean That to *Abraham*, and This to *David*: and Sometimes upon *one* of them alone: but ſtill ſure, that God would perform his *Promiſe*, and raiſe up that King, whoſe Dominion was to *laſt for ever*. Thus we find *Zechariah*, the Father of *John the Baptiſt* expreſſing himſelf,—*Bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his people, and hath raiſed up an horn of Salvation for us in the houſe of his Servant* David; *As he ſpake by the* mouth *of his* holy Prophets—*to* perform *the mercy* promiſed *to our Fathers, and to remember his holy* Covenant. *The* Oath *which he ſware to our Father* Abraham, *that he would grant unto us*, Luke i. 68—74. *The Virgin* Mary ſpeaks of the ſame Promiſe to Abraham, when ſhe ſaid, *He hath holpen his Servant* Iſrael, *as he ſpoke to* our Fathers, *to* Abraham, *and to his* Seed *for ever*, Luke i. 54, 55. Hence it is, that St *Matthew* begins his Goſpel with theſe words,—*The Book of the Generation of* Jeſus Chriſt, *the Son of* David, *the Son of* Abraham. And hence it was that St *Paul* argued, That the Bleſſing *of* Abraham *might come on the* Gentiles *through* Jeſus Chriſt.—*Now to* Abraham *and his* Seed *were the* Promiſes *made*,—*and that* Seed *was* Chriſt, *Gal.* iii. 14, 16.

I obſerved

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I obſerved that Beſides the Bleſſing that was to be derived through *Abraham*, there was *Another* Promiſe particularly made to *David*, from whence the Opinion was common amongſt the *Jews*, that it was to be one of *That Family* that was to *reign over all.* And This was the reaſon, that when our Saviour appeared, and did ſuch mighty Works amongſt the People, that They inſtantly applied to Him the Title of, *Son of* David. Thus when the *Blind* heard of the Fame of *Jeſus* of *Nazareth*, They *cried and ſaid*, *Thou* Son of David *have mercy upon us*, *Matt.* ix. 27. xx. 30, 31. At another Time we find that ALL *the people were amazed and ſaid*, Is not this the Son of *David?* c. xii. 23. The *Canaanitiſh* Woman ſaluted our Lord with the ſame Title—*Have Mercy on me*, *O Lord*, *thou* Son of *David*, *Matt.* xv. 22. They all meant by This, that they thought our Lord to be the Perſon in, and by whom, the *Throne of* David was to be *eſtabliſhed* for ever. They depended upon the Promiſes of God; and They thought the Time was come in which He would make them good: And as aſſurance was given that it ſhould be made good in one of *David's Seed*, when they ſaw the Miracles of our Lord, they concluded Him to be The *Son of David.*

It is not probable, that the common people had ever heard of what the Angel ſaid to the *Virgin Mary* before our Saviour was conceived,

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ceived, that the Child to be born of her was to be *called the Son of the Higheſt, and the Lord God ſhall give unto him the* Throne *of his* Father David, *and He ſhall reign over the Houſe of* Jacob for ever, *and of his* Kingdom *there ſhall be* no End, *Luke* i. 32, 33. It was the frequent Exertion of a miraculous Power, which made them willing at ſome times, to *take him by Force and make him their King*, *John* vi. 15. They knew that Chriſt *cometh out of the* Seed of David, *and out of the Town of* Bethlehem, John vii. 42. And as the People knew his Tribe and Family, and had ſeen his *wonderous* Works, when he entered *Jeruſalem*, They cried out, *Bleſſed be the* Kingdom *of our Father* David *that cometh in the Name of the Lord*, *Hoſannah to the* Son of David. *Bleſſed is he that cometh in the Name of the Lord*, *Hoſannah in the higheſt*, *Matt.* xxi. 9.

Theſe and ſuch like paſſages plainly ſhew, not only that a Foundation was laid *in their Sacred Books* for the *Expectation* then current among the *Jews*, that Somebody of *their* Nation ſhould ariſe and *reign over all*; but They point out the particular *places* on which this *antient Opinion* was built.

But beſides Theſe expreſs Promiſes, there are in the Prophets, particularly in *Daniel*, plain Predictions of a certain *Kingdom* that was in God's good time to be ſet up, and was to *ſtand for ever*. It is granted that ſome of the

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the Prophecies of *Daniel* are hard to be underſtood, but yet there are Others (and amongſt them what concerns the *Kingdom of God*, given to the *Son of Man*,) ſo very plain, that *Porphyry* and others have not ſcrupled to ſay they were wrote after the Events; which is Evidence ſufficient that the Language in Thoſe Prophecies was intelligible enough.

In the Prophecies which I ſhall have occaſion to cite for my preſent purpoſe, the Prophetic Style is plain and eaſy; and the Terms ſuch as will admit of very little, if any, debate. E. g.

Firſt, *Daniel* tells us, c. ii. 31—35. *Nebuchadnezzar* had a Viſion of an *Image whoſe Head was of fine Gold: His Breaſt and his Arms of Silver: His Belly and his Thighs of Braſs: His Legs of Iron: His Feet part of Iron, and part of Clay. Thou ſaweſt till that a Stone was cut out without Hands, which ſmote the Image upon his Feet that were of Iron and Clay, and brake them to pieces—and the Wind carried them away that no place was found for them:* and *the Stone that ſmote the Image became a great Mountain, and filled the whole Earth.*

Theſe Deſcriptions of the Image, *Daniel* himſelf explains to mean *four Kingdoms*, and ſays, v. 44, ſpeaking of the *Fourth* Kingdom; In *the Days of theſe* Kings, (it is in the Original, *In the Days of them*, viz. *of thoſe Kings*) *ſhall the God of Heaven ſet up a* King-

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dom, *which ſhall never be deſtroyed: and the* Kingdom *ſhall not be left to other people, but it ſhall break in pieces, and conſume all theſe Kingdoms, and it ſhall ſtand for ever.*

In the Days of them, viz. *of thoſe Kings*, i. e. during the Governors of the *Fourth* Kingdom. For the word which we render, *Kings*, ſignifies any ſort of *governing Powers* in a State.

Now let it be obſerved, That the *Stone* was Cut out, *before* it ſmote the Image; and conſequently before that Empire, which is repreſented by the *Legs* of the Image, was deſtroyed: and *Secondly*, That the Stone is not to become a Mountain till *after* it had ſmote the Image. How long the State or Period is to be from the *cutting* out of the *Stone*, to it's *ſmiting* the Image, is not at all declared: and it is likewiſe not foretold how *long* it will be before the *Stone* becomes *a Mountain*. However as the *Stone* repreſents a Kingdom which God was to erect, and which in proceſs of time was to become ſtronger and larger than any of the Empires repreſented by the Image, it's ſtate before it becomes a Mountain juſtly repreſents the firſt beginning of that Kingdom, or the State before that Kingdom grows to it's utmoſt Extent.

The Properties of This Kingdom are, that *it ſhall never be deſtroyed*, but *ſhall ſtand for ever:* It *ſhall not be left to other People*; i. e. ſhall never be conquered or ſubdued: It *ſhall break*

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break in pieces and conſume all theſe Kingdoms. How far each of Theſe are verified in the Kingdom of Chriſt ſhall hereafter be conſidered.

If any thing be enquired more particularly concerning this Kingdom of the God of Heaven, we have it repreſented under the Image of a *Stone*, which was *cut out*, and *which was not in Hands:* That this Stone *ſmote the Image*, and *became a great Mountain and filled the whole Earth*, v. 35, 45. This Kingdom, which was ſmall at firſt, was by degrees to grow ſo ſtrong, as to be able to overcome the Image, and to extend itſelf thro' all the Earth.

The only thing which is here to be explained, is the Expreſſion, *which is not in Hands*; *A Stone cut out, which is not in Hands.* The Chaldee Words are די לא בידין. Now as we have the very ſame Expreſſion in the *Syriac* of the New Teſtament, *Col.* ii. 11. concerning *circumciſion, dilla bajadim, which is not in Hands*, the meaning cannot be much miſtaken. *Circumciſion which is* not in Hands, is a Circumciſion *not made by Man*, or a Spiritual Circumciſion; and conſequently the Kingdom *which is not in Hands*, muſt be a Kingdom not like the Kingdoms of Men, or a Spiritual Kingdom.

Take then the Words, *which is not in Hands*, as they properly ſignify, for, *which is not promoted or carried on by human force, or ſtrength*, they will juſtly repreſent,

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and will plainly foretel the Nature of that State to which they ſo apparently belong.

The only point which here muſt be debated is, whether this *Fourth Kingdom* mentioned by the Prophet, is deſigned to repreſent to us the *Roman State*, or whether it concerns thoſe kingdoms, which ſo dreadfully infeſted the *Jewiſh* State, *viz.* That of the *Seleucidæ*, and that of *Egypt* under the *Ptolomies*.

That it related to the Former, *viz.* to the *Roman* Empire, will appear, if it be conſidered that, 1ſt. This was confeſſedly the Opinion of all the *Antients*. 2dly. There is nothing in the Dream, or it's Interpretation, but what exactly correſponds to the *Roman* State, without any force, or ſtraining of any one Expreſſion. 3dly. Thoſe who contend for it's meaning the Kingdoms of *Aſia*, *Syria*, and *Egypt*, confound the Prophetic Language quite. For whereas the *Third* Empire, or that of *Greece*, is repreſented by a *Leopard*, cap. vii; and by a *He-Goat*, cap. viii; The *Leopard* is ſaid to have *Four Heads*, c. vii. 6; which plainly repreſents the *Four* Kingdoms of the Succeſſors of *Alexander*: and in the latter place, when the *Great Horn of the He-Goat was broken*, c. viii. 8. *for it came up* four notable ones *towards the* four *Winds of Heaven*: evidently repreſenting the ſame thing. To ſay therefore that the Kingdoms of the *Seleucidæ* and the *Ptolemies* were the

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the *Fourth Kingdom*, is to ſay that *Two Horns* of the *He-Goat* is *the He-Goat* itſelf, and *Two Heads* of the *Leopard* is *the Leopard* itſelf; which is confounding all Language. 4thly. *Alexander* and all his Succeſſors, *i. e.* the *four States*, whereof the *Seleucidæ* and *Lagidæ* make Two, are repreſented as making up *One Empire*. For *the rough Goat is the King of* Greece, *and the great* Horn *that is between his Eyes is the* firſt King. *Now that being broken, whereas* Four *ſtood up* for it, Four Kingdoms *ſhall ſtand up out of the Nation, but* not in his Power, *Dan.* viii. 21, 22. Now it is impoſſible that the *Seleucidæ* and *Lagidæ*, which had not even the *Power* of *Alexander*, ſhould be the *Fourth* Empire which is repreſented as having *greater* Power than *Alexander*, and ſtamping and breaking in Pieces even *Alexander*'s ſtrength. From theſe and ſeveral other conſiderations I conclude, that the *Roman* State is the State repreſented by the *Fourth* Beaſt, or Kingdom. As in this Prophecy of *Daniel*, expreſs Mention is made of a KINGDOM which the God of Heaven was to erect during the *Roman* Empire, and which *was to ſtand for ever*; So,

Secondly, In the 7th Chapter, we have another remarkable Prophecy to the ſame Effect: And as This will ſo naturally account for many Expreſſions of the New Teſtament, it deſerves a particular Conſideration. *Dan.* vii. 7.

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After this I ſaw in the night viſions, and behold a Fourth Beaſt, *dreadful and terrible, and ſtrong exceedingly; and it had great Iron Teeth: it devoured and brake in pieces, and ſtamp'd the reſidue with the feet of it; and it was divers from all the Beaſts which were before it; and it had ten Horns. I conſidered the* Horns, *and behold there came up among them another* little Horn, *before whom there were Three of the firſt* Horns *pluck'd up by the roots.* This *Fourth Beaſt* repreſents again the *Roman* Empire; and the Prophecy extends even till *the Beaſt was ſlain*, ver. 10. *Daniel* whilſt he was conſidering the Fate of this Empire ſays, ver. 13, 14. *I ſaw in the night viſions, and behold one like the* Son of Man *came with the Clouds of Heaven, and came to the antient of Days, and they brought him near before him: And there was given him* DOMINION, *and* GLORY, *and a* KINGDOM, *that all People, Nations, and Languages ſhould ſerve him: His* DOMINION *is an everlaſting* DOMINION; *and his* KINGDOM *that which ſhall not be deſtroyed.*

Here a KINGDOM is expreſſly declared to be *given to one who appeared like the* Son of Man; and the time, in which this Kingdom is given, is expreſſly mentioned to be after the Death of the Beaſt, or after the Expiration of the Fourth Kingdom. Now it has been obſerved that the *Fourth* Beaſt repreſents

preſents the *Roman* Empire: and it is evident from the Context that *the Saints*, i. e. the Worſhippers of the One God, were to be numerous before the *little Horn* aroſe and ſhould attempt to *wear them out*, ver. 25. And it is expreſſly ſaid, that That little Horn was to come up *after*, the *Ten Kings*, ver. 24. And when the Dominion of this little Horn ſhall be taken away and deſtroyed, ver. 26. then *the Kingdom and Dominion, and the Greatneſs of the* Kingdom *under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey HIM*, ver. 27.

In this Prophecy ſeveral particulars are mentioned which were not contained in the former; and we have ſome account of what was to happen more particularly in that intermediate State, betwixt the time when the *Stone was cut out*, and the time when it became a *Mountain and filled the whole Earth*. And here it is obſervable, that the Kingdom of the *Son of Man* is not ſpoken of as a *Kingdom*, in this Prophecy, 'till the *Judgment was ſat*, i. e. not 'till that glorious State of it, when the *Stone* ſhall actually become *a Mountain*, *and the* Son of Man *ſhall come in the* Clouds *of* Heaven, ver. 13. There are therefore manifeſtly Two very different *States* of the *Kingdom of Heaven* foretold; the *One*, when the Saints ſhall be perſecuted,

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ſecuted, and when they ſhall be *delivered into the Hands* of a Tyrannizing Power; the *Other*, when this Tyranny ſhall be at an end, and *the Saints of the moſt High ſhall take the Kingdom*, ver. 18. i. e. when *the Son of Man* ſhall enter into his Kingdom, ver. 9—13. The New Teſtament will ſufficiently clear up theſe things.

Theſe Prophecies thus occurring in the *Sacred Books of the Jews*, in the *antient Books of their Prieſts*, as *Tacitus* has it, very naturally and obviouſly account for the beforementioned Expectations of that Nation.

But then, ſuppoſing that They will account for the Expectation which the *Jews* might have of a *Kingdom of God* to be erected, yet *whence* is it that juſt about the Time of *Jeſus*, and a little later, they expected that This Kingdom ſhould *begin*; ſince the Prophecies before cited do not at all encourage ſuch a Notion at that particular Time?

This too may fairly be accounted for from *Daniel*. He had expreſſly ſaid, c. ix. 24. Seventy weeks *are determined upon thy People, and upon thy Holy City, to finiſh the Tranſgreſſion, and to make an End of Sins, and to make reconciliation for Iniquity, and to bring in* EVERLASTING RIGHTEOUSNESS, *and to ſeal up the Viſion and Prophecy, and to anoint the moſt Holy*. Theſe Seventy weeks, or 490 Years, plainly are fixed by the Prophet to ſome particular time, when *a Commandment*

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mandment ſhould go forth to reſtore and to build Jeruſalem, ver. 25, and conſequently they muſt *begin* at ſuch a time: and They are to terminate at the bringing in Everlaſting RIGHTEOUSNESS, and *the anointing the moſt Holy*. Now it is remarkable, that from the Seventh of *Artaxerxes Longimanus*, from whom *Ezra* received his Commiſſion, cap. vii. 8, to the Death of *Jeſus*, there are juſt 490 Years. Or if you will date it from the 20th of *Artaxerxes*, that is, from the Time when *Nehemiah* received his Commiſſion, to *build the Wall of the City*, &c. Nehem. ii. 5—8, the Difference will be very inſignificant. For the Prophecy coming out, in either of theſe ways of computation, much *about* the Time when our Saviour appeared, This very naturally will account for that general Expectation amongſt the *Jews* at *that particular* Time; which is all the Uſe that I here deſign to make of it.

If any one ſhould ſay, that the words of *Daniel* which concern this *Kingdom of God*, may as well agree to the *Mahometan* as to the *Chriſtian* Religion: and That the *Stone* which afterwards *became a Mountain*, may be applied to the ſtrange Encreaſe of *Mahometiſm*, eſpecially ſince *Mahomet* aroſe during the *Roman Empire*, and when it was in a very declining Condition; which may be repreſented under the notion of the *Stone's ſtriking the*

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the Image upon his Feet, *and breaking them to pieces:* I Anſwer,

That the *Kingdom of God*, and the *State of Everlaſting Righteouſneſs* ſignifying the ſame thing, This was to be brought in *before* the Deſtruction of *Jeruſalem* by the *Romans:* and conſequently *Mahometiſm* coming in five Hundred and fifty Years at leaſt *after* the Deſtruction of *Jeruſalem*, cannot poſſibly be the Kingdom foretold by the Prophet. I add, 2dly, That *Mahometiſm* being not a Spiritual Kingdom, and being entirely propagated by *Force*, cannot be repreſented by a Stone which *was not in Hands*; Since that Expreſſion ſignifies either that it ſhould be a Spiritual Kingdom, or that it ſhould encreaſe *not by Force* 'till it became a *Mountain*. And 3dly, Suppoſing this *One* Prophecy might poſſibly relate to Mahometiſm, (which yet I have ſhewn it cannot do) Yet ſtill *Mahomet* did not appear, before the Sceptre departed from *Judah*; He was not of the *Seed* of *David*; He, in a word, agreed in no one Circumſtance to the character of the Meſſiah mentioned in other Prophecies; and conſequently his Kingdom could not be the Kingdom of the *Meſſiah* here foretold.

I cannot recollect any thing which has the leaſt Tendency to weaken this Thread of Reaſoning, except what may ſeem either, *Firſt*, to affect the Book of *Daniel* itſelf in particular:

cular: Or, *Secondly*, what may be objected againſt all Prophecies whatever. CHAP. II.

In Anſwer to the *Firſt*, I obſerve, 1ſt, That there ſeem not to be ſufficient Grounds to call in queſtion the Genuineneſs and Antiquity of *Daniel*'s Book: And as it always was looked upon as a *Sacred* Book by the *Jews*, it ought not to be rejected as ſpurious without very good Evidence. *Daniel* lived *five hundred and fifty* Years at leaſt before Chriſt; and upon ſuppoſition that he foretold this Kingdom of God,—This will fully account for that *vetus Opinio*, That *antient* Notion of the *Jews*, that *Somebody from their Nation ſhould obtain the* Dominion *over all.* Every Character mentioned by *Joſephus*, *Tacitus*, and *Suetonius*, exactly agrees to this Account from *Daniel*, and therefore that Opinion may juſtly be deemed to have had it's Origin from This Book. But if to this be added, what is remarked above of the Promiſe made to *Abraham*, and the Covenant with *David*, the Antiquity of the Notion and the places where it is to be found, cannot be doubted.

2dly. *Porphyry* indeed aſſerted, that *Daniel*'s Book was wrote *after the Events*: That " it was the *Compoſition of Somebody* " *in* Judea *about the time of* Antiochus " Epiphanes, *who having a mind to give an* " *account of thoſe Days of Miſery, choſe to* " *deliver it rather in the Prophetic manner,*

" *and*

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" *and as foretelling things to come, rather*
" *than barely narrating things that were paſt?*
" This will account, ſays he, for the *clearneſs*
" *of what happened before* Antiochus's *Times:*
" *and likewiſe for the Obſcurity of thoſe*
" *Things which afterwards were to happen,*
" *as being only the uncertain Gueſſes of one*
" *that was entirely Ignorant of Futurity.*"

Now without entering more particularly into this Controverſy; It is certain, and allowed even by *Porphyry* himſelf, that *Daniel*'s Book was extant long before the Days of *Jeſus* of *Nazareth*. Suppoſing it wrote at the Time which *Porphyry* fixed upon; yet even then it was 160 Years before the times of Chriſt: And then as to the particular Prophecies which I have cited, it is plain they were not *after the Events*.

3dly. If we take the later Opinion of *Spinoza*, perfectly groundleſs as it is, that This Book was put together after the Reſtoration of the *Jewiſh* Worſhip by *Judas Machabeus*; and that the laſt *five Chapters* were the real works of *Daniel*, and that the former *Seven* were taken out of ſome *Chaldean* Books.—Even Still the Book as it is, will be near 160 Years before Chriſt, for *Judas* was ſlain ſo long before the Days of *Jeſus*. But then

4thly. I add, that *Joſephus* has given us a very particular Extract of the firſt eight Chapters of *Daniel*; and always ſpeaks of him as living in the times which his Book declares,

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declares. It is evident that He had no more ſuſpicion of Forgery in this Book of *Daniel*, than he had of any Other of the Sacred Writings: Nor does he mention any ſuch ſuſpicions of any of his Nation concerning *Daniel*. On the contrary he expreſſly aſſerts that *Daniel* lived *Four Hundred and Eight* Years before the Times of *Judas Machabeus*, *Antiq.* l. xii. c. 11. When He mentions the Prophecy in the 8th Chapter, concerning *Antiochus Epiphanes*, he ſays it came to paſs, καθὼς εἶδεν ὁ Δανιὴλ, καὶ πολλοῖς ἔτεσιν ἔμπροσθεν ἀνέγραψε τὰ γενησόμενα, *juſt as* Daniel *foreſaw, and wrote* many Years *before they happened*, Antiquit. l. x. c. 12. And again, *the Books which he wrote are* read amongſt us even to this Day, *and we* believe *from them that* Daniel *converſed with God: for he not only foretold things to come, as the Other Prophets did, but he predetermined the very Time in which the Things ſhould come to paſs*, ibid. which He could not ſay, if he had had the leaſt Suſpicion of any Forgery in this Caſe. Nor muſt it be omitted, that, l. xi. c. *ult.* He tells us, how the *Book* of Daniel *being ſhewn to* Alexander the Great, *in which He foretold that a certain* Grecian *ſhould put an end to the Empire of the* Perſians, Alexander *thinking himſelf to be that Perſon preſignified, with joy diſmiſſed the Multitude*;—*and granted to the* Jews particular Privileges.

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" *and as foretelling things to come, rather*
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5thly. How antient that *Greek* verſion of *Daniel* is which formerly went under the Name of the LXX, I cannot ſay with any certainty. The Tranſlation of the *Prophets* into *Greek* ſeems to have been made in *Ptolomy Philometor*'s Reign, *i. e.* about 150 Years before Chriſt. Whether Daniel was then tranſlated I know not. Certain it is from what St *Jerom* ſays, that the firſt Verſion of *Daniel* was ſo far *from the Truth of the Original* that it was *juſtly rejected*; and *Theodotion*'s was received by and uſed in the Church in it's ſtead. Whether This Book of *Daniel*'s continuing untranſlated ſome time after the Tranſlation of the other Prophets into *Greek*, might not give Occaſion to *Porphyry* to ſuggeſt that it *was wrote originally* after *Antiochus Epiphanes*'s Days, may be worth Enquiring.

6thly. I muſt add, That *Daniel* is very expreſſly cited by the Authors of the 1ſt. and 3d. Books of *Machabees*; and by *Jeſus*, when he was ſpeaking of the Deſtruction of *Jeruſalem*, *Matth.* xxiv. 15.

From all This, I infer, That let the Book of *Daniel* be mangled, or be made up by the *Sanhedrin* out of Papers left by *Daniel*; Or let it be wrote as late as *Porphyry* vainly imagined; Yet ſtill my obſervation is good, that in This Book there is expreſs and clear Prophecy of a *Kingdom* which God was to erect; and, were this only to be conſidered, a ſufficient Foundation is laid for that *Antient* and *Conſtant Opinion*,

Opinion, that one from Judea *was to ariſe, and to obtain a Dominion over all.* And CHAP. II.

2. It is nothing to the Purpoſe to object the Variety of Interpretations which Great and Learned Men have made of *the ſeventy weeks:* Since almoſt *All* Interpretations of them were expired, but a little before or at the Deſtruction of *Jeruſalem.* And if we are not able to agree about the limits of the *ſeven weeks* and of the *ſixty-two weeks*, yet ſtill we are able to ſee clearly, that a ſpiritual Kingdom was to be ſet up, and without force, during the *Roman* Empire; and that the *Meſſiah* was to be cut off before the Deſtruction of *Jeruſalem*; which is enough for our preſent Purpoſe, which is only to account for This *Antient and univerſally received Opinion.*

As to the *Second* Objection, which is made againſt the Interpretation of All Prophecies in general, it is thus urged by the Author of *The Diſcourſe of the Grounds*, &c. 'Such 'Agreement [of Prophecy and Events] can 'carry no real Conviction along with it. 'For the Reaſon of ſuch agreement is plain-'ly This, that the Explainers have had both 'the Prophecies and Events lying for a long 'time before them with a View to make 'them accord. In conſequence whereof 'they have, by mending and piecing of 'Syſtems, and varying and changing Ideas to 'words, found out the moſt plauſible mean-'ings

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'ings poſſible for certain words in the Pro-
'phecies, in order to apply thoſe Prophecies
'to the events they would have to be intend-
'ed in them. For nothing is eaſier than for
'artful and learned men to make accommo-
'dations in this caſe, between things, to a
'certain degree. But perfect accommoda-
'tions ſeem impoſſible.' *p.* 249—250. To this I anſwer;

That in very many Inſtances 'perfect Ac-
'commodations' are not only not 'impoſſi-
'ble,' but are very manifeſt. In the Prophecies upon which I think Chriſtianity chiefly founded, there is ſo manifeſt an Agreement with the Event; and we have ſo many years Evidence for the Truth of the Application; and every ſingle circumſtance ſo exactly ſuits with what was predicted; that the Accommodation is not owing to the Study and Induſtry of 'artful and learned 'Men,' but the obſervation of Things has pointed out what it was that was foretold. When we ſee a Prophecy and an exactly correſponding Event, in all circumſtances perfectly agreeing, we may be as ſure, that That is the Event prophecied of, as when in Mathematicks we know the properties of a Triangle, and at any time meet with a Body which has the ſame properties in Experience, we can be ſure that that Body is a real Triangle. The 'mending and piecing of Sy-
'ſtems' ariſes plainly from the *partial* Conſideration

ſideration of ſome Circumſtances only: And in prophetic matters it is juſt as it is in all other Subjects. If men will take in but part of any Propoſition and conſider That as the whole, they muſt neceſſarily fall into Miſtake and Paralogiſm. So in Prophetick caſes, if men will take into their conſideration ſome parts of a Prophecy, and from them only, omitting all other circumſtances, will determine upon it's meaning, there is no help for, nor end of, ſuch Miſtakes. But then, when they conſider the whole, and can find that every circumſtance tallies exactly with an Event, there is the juſteſt ground for 'real conviction;' notwithſtanding unobſerving or ignorant men have miſtaken things, and have attempted to accommodate ſuch matters as in themſelves were irreconcileable together.

CHAP. III.

Of the KINGDOM *of* HEAVEN *in the New Teſtament.*

CHAP. III. IT is evident from what has been already ſaid in the Firſt Chapter, that the *Jews* were in Expectation of a Perſon whom They ſtiled *The Meſſiah*, and who as they believed was to have a KINGDOM, and Dominion over all People, Nations and Languages. It has been likewiſe proved that, A KINGDOM was to be ſet up by God, *which was not to be deſtroyed*; and the *Time* prefixed in *Daniel*, was much about the Time that *Jeſus* appeared in. When *Jeſus* began to preach, it is remarkable that he opened the Goſpel with This, *The* KINGDOM *of Heaven is at Hand*, Matt. iv. 17. Or as it is in *Mark* i. 15, *The* Time *is* fulfilled, *and the* Kingdom *of God is at hand.* The *Jews* were then ſo well acquainted with the Meaning of this Expreſſion, and were ſo well apprized of a KINGDOM which God had reſolved in his due Time to ſet up, that as often as *Jeſus* talked of the KINGDOM *of Heaven*, or, *of God*; neither the People, nor their Rulers, ever offered to aſk him the Meaning of that Phraſe: Which yet we cannot ſuppoſe them not

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not to have done, if he had talked with, and to, them in a Language they were unacquainted with. But as They expected *The Kingdom of God*, as *Daniel* had expreſſly foretold, ſo *Jeſus* aſſures them that the Time was fulfilled, and the KINGDOM of God would inſtantly begin to be ſet up in the World.

But becauſe This will help to explain many Paſſages in the New Teſtament, I ſhall examine the Meaning of this Expreſſion, and ſhew that the Prophecies of *Daniel* are conſtantly in View, whenever the Diſcourſe is about the *Kingdom of Heaven*, or of *God*, or of *Chriſt*, in the Hiſtory of *Jeſus*.

When *John* the *Baptiſt* began his Miniſtry, it was with This Doctrine, *Repent ye, for* The Kingdom of Heaven *is at Hand*, Matt. iii. 2. Mark. i. 14. Our Saviour made uſe of the ſame Words, *Matt.* iv. 17. *Mark* i. 15; and as ſoon as he had called Four Diſciples, Jeſus *went about all* Galilee, *teaching in their Synagogues, and preaching the Goſpel of* The Kingdom, *i. e.* telling them the Good News that God was now beginning to ſet up that KINGDOM which was *to ſtand for ever*. And accordingly when he commiſſioned the *Seventy* to preach the Goſpel, *Matt.* x. 7, Their Inſtructions were, to ſay, *The* KINGDOM of Heaven *is at hand*: Or as it is *Luke* x. 9, *The* Kingdom of God *is come nigh unto you*. ἤγγικεν ἐφ' ὑμᾶς.

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The Time of ſetting up that *Kingdom*, which God had foretold by *Daniel*, was ſo *nigh*, That even the Perſons to whom they ſpoke, were to ſee it begin.

When our Lord went firſt out of *Galilee* to *Jeruſalem*, that remarkable Diſcourſe paſſed betwixt Him and *Nicodemus*, John iii. 3, 5. *Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee* the Kingdom of God. Nicodemus *ſaith unto him, How can a man be born when he is old?—Jeſus anſwered—Except a man be born of Water and of the Spirit, he cannot enter into* The Kingdom of God. The meaning of which is, That That *Kingdom* which God was to erect, was of ſuch a Nature, that People in order to qualify themſelves for it, muſt make an entire change, in the Courſe of their Lives; and become New Men. They muſt not be governed by Paſſions, and Luſts, and an Animal Life, but muſt be guided by *the Spirit of Chriſt*, *Rom.* viii. 9, in order to be *His*. To *ſee* therefore the Kingdom of God, is here, to be *admitted into it*, to *partake of it*; juſt as to *ſee death*, Luke ii. 26, is *to dye*; to *ſee* God, is to enjoy him, *Matt.* v. 8. No man therefore can poſſibly be a ſubject of the *Kingdom of Heaven*, or *of God*, except he will qualify himſelf for it by forſaking a vicious Courſe of Life, and follow the Means laid down by God. The Queſtion betwixt our Saviour and

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and *Nicodemus* was, What was required to admit a Man a Member, (not of that State which Good men ſhall enjoy after the final day of Judgment, but) of that Kingdom which Jeſus preached? And purſuant to this, The Anſwer is, to be *born of Water*; and to be born *again*, ἄνωθεν, or *from above*; and to be *born of the Spirit*; *i. e.* The Members of this *Kingdom* muſt lead Lives of Virtue, and muſt purify their Hearts, in order to be qualified for entrance into it by Baptiſm. And no wonder that this was the Subject of their Conference. For tho' *a Kingdom* was foretold in *Daniel*, yet it was only foretold in general, that ſuch a thing in fact ſhould be. But then, as to the *particular* Nature of it, what ſhould be it's Laws, or what the Conditions of living in it, or what ſhould be the Qualifications of it's Members,—Theſe, and many other Circumſtances, were reſerved for the *appointed* Time, when it ſhould pleaſe God to ſet it up. Thus

Matt. v. 3. *Bleſſed are the poor in Spirit, for theirs is the* Kingdom of Heaven; Or as St *Luke* has it, ch. vi. 20. *Yours is the* Kingdom of God: and ver. 10. *Bleſſed are they which are perſecuted for Righteouſneſs ſake*; *for theirs is the* Kingdom of Heaven. Such Perſons are fitly qualified and diſpoſed to be Members of *That Kingdom* which was to laſt for ever. Becauſe the Humility of the former renders them teacheable and ready

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to ſubmit to the Will of God; and the Courage and the Conſtancy, and the Uprightneſs of the latter, diſpoſes them to obey the Truth, notwithſtanding all the Difficulties they may meet with in the Proſecution of their Duties.

When thus the KINGDOM of God was preached, in ſo many reſpects different from That of the *Jews*, the Objection was natural;—*Muſt* the Jewiſh Polity therefore be ſet aſide, or deſtroyed, ſince God was now erecting a Kingdom, to become Subjects of which, qualifications were required very different from thoſe of the Law of *Moſes*; and likewiſe very different from what the *Scribes* and *Phariſees* taught?

To obviate this, our Saviour ſays, *Think not that I am come to* deſtroy *the* Law *or the* Prophets: *I am not come to* deſtroy, *but to* fulfill: *for verily I ſay unto you, 'Till Heaven and Earth paſs, one jot or one tittle ſhall in no wiſe paſs 'till all be* fulfilled. *Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called leaſt in the* KINGDOM *of Heaven: but whoſoever ſhall do and teach them, the ſame ſhall be called great in the* KINGDOM *of Heaven. For I ſay unto you that except your righteouſneſs ſhall exceed the righteouſneſs of the* Scribes *and* Phariſees, *ye ſhall in no caſe enter into the* KINGDOM *of Heaven.* Matt. v. 17—20. i. e. "The End of my "coming

" coming into the World and preaching thus " the Doctrine of the KINGDOM, is not to " annul the Law of *Moſes*; or to hinder " Men from paying a due regard to That, " or to the Prophets: But it is to accompliſh " whatever is foretold in Them, that the " Meſſiah is to DO or ſuffer. For be aſ- " ſured that Heaven and Earth ſhall ſooner " be deſtroyed, than any thing declared in " the Law and the Prophets be unfulfilled. " It is far from my deſign to releaſe you from " the Obligation you are under to the Law. " My Intent is to give you it's true and com- " pleat Senſe; and not to deſtroy it by ſuch " corrupt Gloſſes as the Scribes and Phariſees " have done. Whoſoever therefore ſhall " teach men ſuch Traditions as weaken the " Obligation of the Law, and ſet men at li- " berty from obſerving it, He turns Mens " Eyes and Thoughts from what the Law " and the Prophets have ſaid, and therefore " is unworthy to be a Member of the King- " dom of the Meſſiah. The Law and the " Prophets, I ſay, are to be regarded, and " not the Gloſſes and Corruptions of the " Scribes and Phariſees; for unleſs another " ſort of righteouſneſs obtains amongſt you " than is taught by them, ye cannot be qua- " lified for admiſſion into the KINGDOM of " Heaven."

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The ſame Notion runs through this whole Diſcourſe of our Lord, and plainly points

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out his Meaning. When He taught his Diſciples to *pray*, *Matt.* vi. 10. and *Luke* xi. 2. *Thy* KINGDOM *come*, his plain Meaning is, "Let That Kingdom which was foretold ſo "expreſſly, wherein the Worſhip of the "One God, and the eternal Laws of righte-"ouſneſs are to be eſtabliſhed in the World, "ſoon take place therein."

When He would take off his Diſciples from all Anxiety, ariſing from the neceſſitous Condition they might be under in ſpending their Time in the Promulgation of the Goſpel, He ſays, *Take no Thought ſaying, what ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be cloathed—But ſeek ye firſt the* Kingdom of God, *and his* Righteouſneſs, *and all theſe things ſhall be added unto you*, Matt. vi. 33, Luke xii. 31; "The "things which you are to be ſollicitous about, "and which you are carefully and principally "to ſeek, are the Nature of That *Kingdom* "which God has foretold, and who is that "*RIGHTEOUS BRANCH, That King* "*that ſhall reign and proſper, and ſhall exe-*"*cute Judgment and Juſtice in the Earth*, "and who is called in the Prophets *THE* "*LORD OUR RIGHTEOUSNESS.* "All other things are the effects of God's or-"dinary Providence. Compare *Jeremiah* "xxiii. 5, 6. and *Iſaiah* xli. 2." If this may ſeem to ſome a leſs probable Account of the Meaning of the Word, *Righteouſneſs*, in this

this place; They may underſtand by it, That Submiſſion and Obedience which God now requires in the Goſpel State; which St *Paul*, *Rom.* x. 3. calls, *God's Righteouſneſs*; and ver. 6. *The* Righteouſneſs *which is of Faith*: In either of which Senſes the main Deſign of our Lord is the ſame, to allude to that State which the Prophet had ſo expreſſly foretold. CHAP. III.

It has been obſerved from the Account which *Daniel* gave of this *Kingdom*, that from ſmall beginnings it was to grow till *it filled*, τὴν οἰκουμένην, *the Earth*. During this Progreſs, different Things may be, and actually are aſſerted of it in it's different States, or Periods, and all are very proper to *The Kingdom* itſelf. Thus, what our Saviour ſays, *Matt.* viii. 11. and again, *Luke* xiii. 28, 29. has a View to all Times from his own Days to the final concluſion of the World. *I ſay unto you that many ſhall come from the Eaſt, and Weſt, and ſhall ſit down with* Abraham *and* Iſaac *and* Jacob, *in the* Kingdom of Heaven: *But the Children of the* Kingdom *ſhall be caſt out into outer Darkneſs.* What he means is, That Good men even of the *Gentiles* ſhall be received with *Abraham*, &c. into *the Kingdom of God*; [ſhall be *bleſſed with faithful Abraham*, Gal. iii. 9. and partake of the Happineſs propoſed to him] whilſt the unbelieving *Jews*, who have ſuch great Advantages already, ſhall be excluded the Privileges of his Kingdom.

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Kingdom. To *lye down* with *Abraham*, &c. *in the Kingdom of Heaven*, means no more than to be admitted Heir of the Promiſes made to the Patriarchs of Old, and to receive the Bleſſing equally with Them. The Centurion's *Faith* (which gave Occaſion for what our Lord here ſays,) was greater than what *Jeſus* had found *even in Iſrael*, ver. 10. That *Faith* qualified him for the Goſpel-State, and made him be looked upon and treated as a Diſciple of *The Chriſt*: And This gave further Occaſion to our Saviour to ſay, that Not only this Stranger, but *Many* Gentiles ſhould be admitted into his Kingdom, and become his Subjects, and reap the Privileges of the Goſpel-State, as well as *Abraham* and the Patriarchs. He ſpeaks, it is plain, of a State *out* of which the *Jews* were to be *caſt*, ver. 12, *firſt*; but *laſt* were to be received again, and to make up Part of our Lord's Subjects. When he ſpeaks in almoſt the ſame words, *Luke* xiii. 28, 29, *There ſhall be weeping and gnaſhing of Teeth, when ye* [Jews] *ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the* Kingdom of God, *and you yourſelves thruſt out. And They* [the Gentiles] *ſhall come from the Eaſt and from the Weſt, and from the North, and from the South, and ſhall ſit down* in the Kingdom of God,—When, I ſay, our Saviour ſpeaks thus, He adds, *And behold there are* laſt, *which ſhall be* firſt; *and there are* firſt

firſt *which ſhall be* laſt. Which evidently ſhews that he is ſpeaking concerning the State of the *Meſſiah*'s Kingdom, into which the *Gentiles* were to be called after the *Jews* were *firſt* rejected; and the *Jews*, unto whom the Goſpel was firſt preached, were again to be called at *laſt*. It may be further neceſſary to obſerve here, that the *Jews*, who were to be *caſt into outer Darkneſs*, are, in this place ſtiled, *The Children of the Kingdom*: Becauſe they were firſt deſigned for, and had the firſt Offer of the Kingdom of Heaven, though they refuſed it, and *rejected the Counſel of God againſt themſelves*: Whereas, chap. xiii. 38, *The good Seed*, i. e. ſuch as complied with the conditions or Laws of the Kingdom, and will be received and rewarded in it, are called *The Children of the kingdom*.

The next Paſſage where this Expreſſion occurs, is, *Matt.* xi. 11, 12. *Verily I ſay unto you, among them that are born of Women, there hath not riſen a greater than* John the Baptiſt; *notwithſtanding he that is* leaſt *in the* Kingdom of Heaven, *is greater than He. And from the Days of* John the Baptiſt *until now* the Kingdom of Heaven *ſuffereth Violence, and the violent take it by Force.* St *Luke* has it, c. xvi. 16. *The Law and the Prophets were until* John: *Since that Time* the Kingdom of God is preached, *and every Man preſſeth into it.*

It

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It is plain from the Compariſon of theſe places, that by *the Kingdom of Heaven* cannot be meant here a Place of future Rewards, but muſt be a State that was *preached* from the Time of *John*, and into which Men *preſſed*; and into which in fact *they did enter*. It was Something which was contradiſtinguiſhed from, and oppoſed to, that State, where *The Law and the Prophets* were in their Glory. Had our Saviour meant by the Phraſe, *Kingdom of Heaven*, the State of the Bleſſed in Heaven, what great thing is it to ſay, that the Bleſſed above are greater than any on Earth? That the meaneſt Perſon who has *obtained* the Reward of his Endeavours, is better than he who is ſtill *contending*, and *may* loſe it. To explain therefore this Paſſage, it muſt be obſerved that *John* is conſidered, not only as the *laſt* Prophet under the Old Teſtament, but likewiſe as One that *prepared the way of the Lord*. And as the New Teſtament had many advantageous Circumſtances, which the Old had not; And as *John* did no Miracle, whereas the leaſt Prophet of the New Teſtament was veſted with Miraculous Powers; Therefore it is ſaid, that *the* Leaſt *in the* Kingdom of Heaven, *i. e.* in the Goſpel-State *is* greater *than He*. He indeed foretold the Kingdom of Heaven *to be at hand:* But ſince his Time, it has been openly preached, and the Nature of it explained, which He was ignorant of; and

and great numbers daily *preſs*, and are earneſt to be *admitted into it*; and will reap the Benefits of it. CHAP. III.

Whilſt our Lord was thus preaching and *ſhewing the glad Tidings of* the Kingdom of God, *Luke* viii. 1, The Phariſees took *Umbrage* at his Proceedings, and objected to Him, that *He caſt out Devils by* Beelzebub *the Prince of the Devils.* To take off the Pretence of Objection here, *Jeſus* appeals to his Miracles; and inſiſts that he could not have a Power over Devils from the Devil himſelf, but muſt derive it from the Spirit of God. *But*, ſays he, *if I caſt out Devils by the Spirit of God, then the* Kingdom of God *is come unto you*, Matt. xii. 28, ἔφθασεν ἐφ ὑμᾶς. The Kingdom of the Meſſias is come in your Times: and the Miracles done by me confirm that I am no Impoſtor.

But we may judge the beſt of this Phraſeology from *Matt.* xiii. and the parallel places, in *Mark* iv. and *Luke* viii. where *Jeſus* having told the Parable of the *Sower*, *His Diſciples came and ſaid unto him, Why ſpeakeſt thou unto them in Parables? He anſwered and ſaid unto them, Becauſe it is given unto you to know the* Myſteries [the myſtery in *Mark* iv. 11.] *of the* Kingdom *of* Heaven [*of* God, *Mark* iv. 11. *Luke* viii. 10.] *but to them it is not given*, Matt. xiii. 11. What now is this *Myſtery?* From the Parable it is plain, That many of thoſe Perſons

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to whom it was to be propoſed would not be affected by it: That the Attempt to bring in great Numbers would be ineffectual; and the Preaching it's Laws would be to many, uſeleſs Labour: It would be like *ſowing good Seed*; but yet the Ground lay open to the Abuſes of falſe Teachers and wicked Men; *Matt.* xiii. 24. But then the Apoſtles were let into the Secret of the Goſpel-State, and it's Nature was more plainly diſcloſed to them than it was to Others; and what he ſpake for particular Reaſons more covertly to the People, he interpreted plainly to them.

In the following part of this Chapter there are Two more Parables which are exactly agreeable to *Daniel*'s Predictions. The Kingdom of Heaven *is like a Grain of* Muſtard-ſeed, *which a Man took and ſowed in his field, which is the* leaſt *of all Seeds, but when it is grown, it is the* greateſt *among Herbs, and becometh a Tree: So that the Birds of the Air come and lodge in the branches thereof.* ver. 31, 32. and *Mark* iv. 31, 32. Again, *The* Kingdom of Heaven *is like unto* Leaven, *which a Woman took and hid in three Meaſures of Meal, 'till the* whole *was* leavened, ver. 33. *Luke* xiii. 18, 19, 20, 21. This is plainly ſaying, That The *Kingdom of Heaven*, which in it's firſt State *Daniel* repreſented as no bigger than a *Stone*, ſhall encreaſe and extend itſelf, 'till it becomes a *Mountain, and fills the whole Earth.*

If

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If any one ſhould imagine that Theſe Parables have a relation to ſomething that ſhall happen *after the End of the World*; He may obſerve, that This Kingdom of the Meſſiah is to contain Good and Bad Men: *The good Seed are the Children of the* Kingdom, ſowed now: The *Tares* are the Children of the Wicked one. At the End of the World the Angels are *to gather*, ἐκ τῆς βασιλείας αὐτοῦ, OUT of his Kingdom all things that offend: And that this is to be done *before the* retribution of the Juſt. For *after* This is done, *THEN ſhall the* righteous *ſhine forth in the* Kingdom *of their* Father, ver. 43. So that *The Kingdom of Heaven* plainly relates to the *preſent* State of things; and is juſtly compared, ver. 47. to a *Net*, which being caſt *into the Sea, gathered of every Kind*, and and every Kind was *in* the Net, 'till *at the End of the World, the wicked ſhall be ſevered from the Juſt*, ver. 49. In theſe Inſtances nothing can be more evident, than what our Lord has taught us concerning the Kingdom of God. *Daniel* only foretold that ſuch a *Kingdom* was to be. But our Lord explained the Myſtery of this Kingdom, and diſcovered it's Nature, it's Tendency, and Deſign; and what would be the *End* of our being admitted into it, and of obſerving it's Laws: and when conſidered in this View, it is juſtly compared to a *Treaſure hid in a field, which when a Man hath found, he ſelleth all that*

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that he hath, and buyeth that field, ver. 44. Or, *to a* Pearl of great Price, *for which the Merchant ſelleth all that he hath to buy it*, ver. 46. When the Apoſtles declared, that They underſtood what our Lord had been ſaying, He cloſes this Diſcourſe, in which he had diſcovered ſo much of the *Myſtery* of *The Kingdom*, in theſe words, ver. 52. *Every Scribe which is inſtructed unto the* Kingdom of Heaven *is like a Man that is an Houſeholder, which bringeth forth out of his Treaſure things New and Old.* i. e. Every ſkilful Man who is acquainted with the Nature and Properties of the Kingdom of Heaven, will be able to produce very fit and proper Arguments, and very fit and proper Methods of Inſtructing Others, upon ſo conſiderable a Subject as the Kingdom of Heaven is.

We meet with nothing that can occaſion the leaſt Difficulty in *Luke* ix. 2, either when our Lord *ſent his twelve Diſciples to preach* the Kingdom of God; Or, when, upon Their return, he *ſpake to the People*, which followed him into the Deſert, of *the Kingdom of God*, ver. 11. The Place which on Other accounts has been moſt perplexed is *Matt.* xvi. 19, *I will give unto thee the* Keys *of the* Kingdom of Heaven. Which as appears by the Event was, that *Peter* ſhould open the *Kingdom of Heaven* to *Jews*, and to *Gentiles* too, the firſt of any of the Apoſtles: *i. e.* He ſhould preach, and bring into the

the Church the *firſt* Converts: which in fact He did; and which ſhews the meaning of the Phraſe to be, That He ſhould be the Perſon who ſhould *open* to the *Gentile* World, as well as to the *Jews*, the State which God deſigned on *Earth* for his true Worſhippers. CHAP. III.

Immediately after this, *Jeſus* let his Diſciples into that important Truth, that He was to be *killed and raiſed again the Third Day:* Matt. xvi. 21. When Peter *began to rebuke him for it*, He *called the people to him, with his Diſciples alſo*, and among other things told them, *Verily I ſay unto you, There be ſome ſtanding here which ſhall not taſte of Death, 'till they ſee the Son of Man coming in his* Kingdom, *Matt.* xvi. 28. *Mark* has it, chap. xi. 1, *There be ſome of them that ſtand here, which ſhall not taſte of Death 'till they have ſeen the* Kingdom of God *come with Power.* St *Luke* has it, chap. ix. 27, *'till they ſee The* Kingdom of God. *The Kingdom of God* will ſoon begin; and it's beginning will be attended with *Power*; with the Reſurrection and Aſcenſion of the Meſſiah; and with *Miracles*, which will atteſt the Truth of the Doctrine taught, and which will confirm the Truth of the Miſſion of it's Preachers, *v. Acts* i. 8. St *Paul*, *Rom.* i. 4, ſeems plainly to have this Notion of *coming with Power*, when he ſays that

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Jeſus *was declared to be the Son of God* ἐν δυνάμει, *with Power, by the* Reſurrection *from the Dead.*

Whilſt Jeſus was on the way to *Capernaum*, a Diſpute began amongſt his Diſciples upon this Queſtion, *Who is the* Greateſt *in the* Kingdom of Heaven? *Matt.* xviii. 1. They underſtood all along that *The Kingdom of Heaven* was to be a Kingdom here on Earth; and they had joined to it their Expectations of Temporal Grandeur; and therefore diſputed amongſt themſelves for the Privilege of Pre-eminence, ſo natural to the minds of Men. This made our Saviour let them ſomewhat further into the Nature of the Kingdom which God deſigned to erect. *Except ye be* converted, *and become as little* Children, *ye ſhall not enter into* the Kingdom of Heaven: *Whoſoever therefore ſhall* humble *himſelf as this little Child, the ſame is* greateſt *in the* Kingdom of Heaven, ver. 3, 4. By which he plainly told them, that the *Kingdom of Heaven* was not at all like the other Kingdoms of the World, where Dignities and Honours and Preferments were the frequent and uſual Conſequences of Striving and Ambition; But that in this particular Caſe, Humility, and openneſs of Mind for Truth, and undiſguiſed Plainneſs, and Uprightneſs, were the things which would qualify Men for This State, or *Kingdom of God.* Our Lord's

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Lord's Remarks are more enlarged in St *Mark*, chap. ix. And His Diſcourſe contains ſeveral Reaſonings to ſhew the Folly and Abſurdity of Men's expoſing themſelves to the Divine Diſpleaſure, on account of ſome preſent Advantages which ought in reality to be forgone. Amongſt theſe he urges, chap. ix. 47, *And if thine Eye offend thee, pluck it out: it is better for thee to* enter into the Kingdom of God *with one Eye, than having two Eyes to be caſt into Hell-fire.* i. e. If any thing diſcourages you from following the Truth of God, be it ever ſo dear or near unto you, diſcard it quite; for to be admitted a Member of the Kingdom of Heaven, and to be capacitated to enjoy it's Privileges, every thing muſt be forſaken and quitted which is inconſiſtent with what God requires of Mankind; and to which he has annexed his Rewards in his Kingdom.

In the parallel Place of *Matt.* xviii. 8, 9, what *Mark* here expreſſes by *Entring into the* Kingdom of God, the other Evangeliſt calls *Entring into* Life: and the very ſame Phraſe does St *Mark* make uſe of, ver. 43, 45. which ſhews the meaning of the Phraſe to be the ſame in *Effect*. Jeſus calls himſelf, *The Life*, John xi. 25. and xiv. 6, becauſe He is the Author of Life to all that believe, and God has committed to him the Power of giving Life. To enter into *Life*, is to enter into a State that leads to *Life* and to that

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Happineſs which God deſigned for his Subjects: To enter into the Kingdom of Heaven, here, as ſignifying the ſame with *Life*, is to qualify a Man's ſelf for Life by entering into a State which will produce Life. But this by the bye.

Soon after this, *Jeſus* ſet himſelf to go to *Jeruſalem*, *Luke* ix. 51. and in the way commanded one to follow him; but he excuſed his *preſent* attendance upon him, by ſaying, *Lord, ſuffer me firſt to go and bury my Father. Jeſus ſaid unto him, Let the Dead bury their Dead; but go thou, and Preach the* Kingdom of God. *And Another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at Home. And* Jeſus *ſaid unto him, no Man having put his hand to the Plough, and looking back, is fit for the* Kingdom of God, *Luke* ix. 59, 60, 61, 62. No man, εὔθετός ἐστιν εἰς τὴν βασίλειαν τοῦ θεοῦ. is *rightly diſpoſed* for to enter into the *Kingdom* which God is about to eſtabliſh: becauſe he prefers his own Eaſe and Quiet to the things which God requires of him.

In the xviiith of *Matt.* our Lord having ſaid, that Chriſtians ought to forgive one another very freely and very largely, he infers, ver. 23—35, *Therefore* the Kingdom of Heaven *is likened to a certain* King *which would* take account of his Servants, whereof *One owed him ten Thouſand Talents: But foraſmuch as he had not to pay—his Lord forgave him*

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him the Debt, &c. i. e. In the Diſpenſation of Rewards and Puniſhments in the Kingdom which God is eſtabliſhing, my Heavenly Father, when he ſhall take account of the Conduct of his Subjects, will be ready and willing to forgive ſuch as ſhew Mercy to their Brethren, but will puniſh ſeverely ſuch as are obſtinate and relentleſs.

The Commiſſion which the *Seventy* received, *Luke* x. 9, 11, to preach to the People, that *The* Kingdom of God *is come nigh unto you:* i. e. is juſt now erecting among You, is a ſufficient Comment upon our Lord's Expreſſion, *Luke* xi. 20, *But if I with the finger of God caſt out Devils, no doubt* the Kingdom of God is come upon you: ἔφθασεν ἐφ ὑμᾶς, is now actually come quite to, and begun among You. And in like manner is that Phraſe to be underſtood, *Bleſſed is he that ſhall eat* Bread *in the* Kingdom of God; *Luke* xiv. 15. It was occaſioned by one, who was at dinner at a *Phariſee*'s Houſe with our Lord, and heard him recommending Humility and Charity, and Condeſcenſion to Others. 'Bleſſed,' ſays he, 'is he who ſhall live in thoſe times when 'theſe Virtues ſhall be practiſed, and *The* 'Kingdom of God, the proper Place and 'Time for them, ſhall be erected in this 'World.' That it relates to a State *in this World* is evident from the Anſwer which our Lord made to the Perſon who thus addreſſed

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himſelf unto Him. *A certain man made a great Supper and bad many: And ſent his Servant at Supper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one Conſent began to make Excuſe.—Then the Maſter of the Houſe being angry, ſaid to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind.—Compel them to come in, that my Houſe may be filled. For I ſay unto you, that* none of thoſe Men *which were* bidden *ſhall* taſte of my Supper. *Luke* xiv. 16—24, *i. e.* The Privileges of the *Kingdom of God* were *firſt* offered to the *Jews:* but they ſeemed unanimouſly to reject them: Then were They offered to thoſe *Gentiles* who were near *Judea*; Then the goodneſs of God extended itſelf to the remoteſt parts of the Earth: for it was reſolved that Thoſe *Jews* who had rejected the Offers tendered to them, ſhould not ſhare of the preſent Benefits which they ſcorned and deſpiſed.

Jeſus having now ſo long, and ſo often been preaching *the Kingdom of Heaven*, and having over and over ſaid, that it is *come nigh* unto you, and it is *come upon* you, The *Phariſees* demanded of him, *Luke* xvii. 20, WHEN *the* Kingdom of God *ſhould come? He anſwered them and ſaid*; The Kingdom of God *cometh not with Obſervation: Neither*

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ther ſhall they ſay, Lo here, or Lo, there; for behold the Kingdom of God *is* within *you*, ver. 21. They own the Thing, That God would erect a Kingdom upon Earth; but the Point was, WHEN ſhould it begin? To this the Anſwer is, it is a Kingdom which *cometh not with Obſervation:* it is not like the Kingdoms of the World, to be regarded by or for it's Pomp and Splendor and Magnificence; but it is ἐντὸς ὑμῶν, it is now *within You*, and therefore is to be diſcerned by examining *yourſelves*, and the Conduct of your Minds and Hearts. As to it's Beginning, it is now come amongſt you; and you may diſtinguiſh This *Kingdom* from all Others by conſidering it's Nature and Properties, which I have declared unto you.

It may ſeem ſomewhat more difficult to account for the Phraſeology in *Matt.* xix. 12. *There be ſome which have made themſelves Eunuchs for the* Kingdom of Heaven's *ſake.* For it may be aſked, how could they do this for the *Kingdom of Heaven's* ſake which was but *now* erecting? But this Difficulty will vaniſh, when we conſider, That the Diſcourſe was introduced on occaſion of the Subject of Divorces; and our Lord having determined the ſingle Caſe wherein Divorce was lawful, The Diſciples *privately*, Mark x. 10. afterwards tell him, *If the caſe of the Man be ſo with his Wife, it is not good to marry.* To this he anſwers, *All men cannot*

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receive this ſaying, ſave they to whom it is given. FOR there are ſome Eunuchs which were ſo born from their Mothers Womb: and there are ſome Eunuchs which were made Eunuchs of Men: and there are ſome Eunuchs, which have made themſelves Eunuchs for the Kingdom of Heaven. *He that is able to receive it, let him receive it.* i. e. The Neceſſity of Marriage is not equal to all Men. For there are ſome born with a Temper of Body which makes them not deſire it. Others by the Injuries of Men are maimed, and made unfit for it. Others again, can and do, even now, reſolutely maſter their Inclinations, out of a deſire of making themſelves the more acceptable to God, when his Kingdom ſhall come. He means ſuch perſons as *waited for the conſolation of* Iſrael; and kept themſelves pure, *and ſerved God with Faſtings and Prayers night and day.* Such were old *Simeon*, and *Joſeph* of *Arimathea*, who waited for the Kingdom of God, *Mark* xv. 43. *Luke* xxiii. 51, and many others.

Soon after this ſome of the Jews brought young Children to Jeſus, that he ſhould *put his hands upon them and pray: And the Diſciples rebuked them. But* Jeſus *ſaid, Suffer the little Children, and forbid them not to come to me: for of ſuch is the* Kingdom *of Heaven. Matt.* xix. 14. *Of ſuch is the* Kingdom *of God.* Mark x. 14. *Luke* xviii. 16.

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The proper Qualifications for that State which God is erecting, are ſuch as Children excel in; Innocency, Teachableneſs, and a Freedom from Prejudice, and Vice.

Whilſt *Jeſus* was talking about theſe Children, *One ſaid unto him, Good maſter, what good thing ſhall I do that I may have eternal Life?* Matt. xix. 16. The Anſwer to this Queſtion was, *Keep the Commandments.* The young man declaring that He *had kept them from his Youth*, ver. 20, and putting the Queſtion farther, *What lack I yet? Jeſus* bid him, *ſell what he had, and come and follow* him. Upon this the young man *went away ſorrowful, for he had great Poſſeſſions*, ver. 22. The Reflection made upon This Behaviour of his, was; *Verily I ſay unto you, that a* rich man *ſhall hardly enter into the* Kingdom of Heaven. *It is eaſier for a Camel to go through the eye of a Needle, than for a* rich man *to enter into the* Kingdom of God. ver. 23, 24. *Mark* x. 23, 25. *Luke* xviii. 25. *i. e.* It is very hard for any one who abounds in this World's Goods, to bring himſelf to ſuch a Temper and Diſpoſition of Mind, as may rightly qualify him for the Goſpel State: They are ſuch Temptations, that very few have Virtue enough to forego them. Upon This *Peter* ſaid, *Lo, we have left all and followed thee*, Luke xviii. 28. To which our Lord replied, ver. 29. *Verily I ſay unto you, there is no man that hath left*

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Houſe, or Parents, or brethren, or Wife, or Children for the Kingdom of God's ſake, *who ſhall not receive manifold more in this preſent time, and in the world to come,* ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, in the Age that is now coming on, *life everlaſting.* It is in *Mark* chap. x. 29, *For my ſake and the Goſpel's*; In *Matt.* chap. xix. 29, only, *for my name's ſake.* From all which compared it is evident, That *The Kingdom of God,* and *the Goſpel,* ſignify the ſame thing, *viz.* a preſent State: And That to ſuch, as for their Faith in *Jeſus,* and for their ſteady purſuit of thoſe things which God requires in the *Kingdom* which he was then erecting, forſook every thing that was acceptable to them—The Promiſe was made of ample Compenſation. See this ſufficiently explained, 2 Cor. vi. 8, 9, 10. Our Lord goes on, *But many that are firſt, ſhall be laſt, and the laſt ſhall be firſt,* ver. 30. *For* the Kingdom of Heaven *is like unto a Man that is an Houſholder, which went out early in the Morning to hire Labourers into his Vineyard*; and at the *third, ſixth, ninth, and eleventh hour,* did likewiſe: *and when the Even was come* they equally *received Every Man a penny,* Matt. xx. 1—16. The *Kingdom* which God was ſetting up, was to extend itſelf over the Earth, and to take in Others beſides thoſe to whom it was now at *firſt* propoſed; that all who laboured in it honeſtly ſhould be faithfully rewarded; and that thoſe who

who have the firſt Notices of the Will and Deſign of God, by no means ought to murmur, or repine, becauſe God extends his Kingdom, and receives into favour, and rewards *Others* beſides themſelves. CHAP. III.

When Jeſus drew nigh to *Jeruſalem*, Luke xix. 11, It is plain The People *thought that the* KINGDOM of God *ſhould immediately appear*. They expected now that *Jeſus* would openly declare himſelf to be the *Meſſiah*, and ſet up upon the foot of Temporal Grandeur, and Regal Power. This gave him Occaſion to ſpeak a little more diſtinctly ſtill of the Nature of this *Kingdom*, and of the Means which God would make Uſe of in the diſpenſing his Favours to his Servants, as appears by a View of the Parable of the Talents. *A certain Nobleman went into a far country to receive for himſelf* a Kingdom, *and to return. And he called his ten Servants, and delivered to them ten pounds, and ſaid to them, Occupy 'till I come. But his Citizens hated him, and ſent a Meſſenger after him, ſaying, We will not have this Man to reign over us. And it came to paſs that when he was returned, having* received the Kingdom, *then he commanded thoſe Servants to be* called *to him, that he might know how much every man had gained by trading*, &c. Luke xix. 12—27. It was then the Cuſtom for the Kings of *Judea* to go to *Rome* in order to receive the Kingdom from *Cæſar*; and

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and as Mr *Le Clerc* has ingeniouſly conjectured, From that Cuſtom this Parable had it's Foundation. *Jeſus*, the King of the *Jews*, was to go to Heaven, there to receive from his Father all Rule, and all Authority and Power. But before he went, he entruſted his *own Servants* with their reſpective Talents. His *Citizens*, the *Jews*, would not acknowledge him for their King, or would not that he ſhould *reign over them*. However notwithſtanding this their *Hatred*, Jeſus *received the Kingdom:* and as *all Judgment is committed to* him, a time *will* come, when at the final Retribution, he will *return*, and account with his Servants, and reward them, and will then puniſh his Enemies. As *Archelaus* e. g. was King from that Moment that *Cæſar* granted to him the Kingdom of *Judea*, even before he *returned* to *Jeruſalem*; even ſo was *Jeſus* King of his Kingdom from that Inſtant in which he received all Power in Heaven and Earth; even though he is not yet *returned* to Earth, nor will he *return*, 'till the time appointed by the Father.

When Jeſus was in the Temple at JERUSALEM, and had put to ſilence and confuſion the chief Prieſts and Elders, who had demanded of him, by what Authority he did the things which he did, He afterwards propoſed to them this Parable, Matt. xxi. 28—31. *A certain man had Two Sons; and he came to the firſt, and ſaid, Son, go, work to day in my*

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my Vineyard. He anſwered and ſaid I will not, but afterward he repented and went. And he came to the ſecond and ſaid likewiſe. And he anſwered and ſaid, I go Sir, and went not. Whether of them twain did the Will of his Father? They ſay unto him, The firſt. Jeſus *ſaith unto them, Verily I ſay unto you, that the* Publicans *and the* Harlots *go* into the Kingdom of God *before you.* The *Jews* who pretended ſuch Zeal for God, and ſuch Readineſs to obey his Will, yet in fact refuſed to comply with his Commands: Whilſt Publicans and Harlots, who formerly had been Sinners, repented, and were ready and willing to be inſtructed, and to qualify themſelves for the Kingdom which was now erecting. A ſufficient reaſon why, The Kingdom of God *ſhall be taken from the* Jews, *and given to a Nation bringing forth the fruits thereof,* ver. 43.

It was very ſoon after this, That Jeſus repreſented the State of the Goſpel, (the State foretold ſo expreſſly by the Prophets,) under the Parable of the Marriage of a certain King's Son. *Matt.* xxii. 2. In which he ſhews, that *The Kingdom of Heaven*, would not be received by the *Jews*, but would by the *Gentiles*; amongſt whom there would be ſome who likewiſe would live unbecoming their Profeſſion. But ſtill, univerſally, He has a View to the Circumſtances of the Society which

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which Chriſtians are ſuppoſed to form in this World.

Thus again, when the *Scribe* demanded of our Lord, *which is the Firſt Commandment of all*, Mark xii. 28—34, and Jeſus found by the Converſation, that He had a juſt Senſe of his Duty to God, and to his Neighbour, He told him, *Thou art not far from* The Kingdom of God. His meaning is, Such Notions are what will rightly qualify you for the State which God is now about to ſet up; They will make you a proper Member of that Society on Earth. And when he denounced that *Woe* againſt the Scribes and Phariſees, *Matt.* xxiii. 13, *For ye ſhut up the* Kingdom of Heaven *againſt Men: for ye neither go in yourſelves, neither ſuffer ye them, that are entring, to go in*, it is evident it relates to that State which Chriſt was preaching; into which They would not *enter themſelves. Have any of the* Scribes *or* Phariſees *believed on him?* John vii. 48. It was a State into which Men were in *Jeſus*'s time *Entring*, and which the Scribes and Phariſees hindred men from *entring into*; by their treating *Jeſus* himſelf as acting by the Power of *Beelzebub*, and as guilty of Blaſphemy, *&c.* and by their excommunicating ſuch as did in fact profeſs their Belief in him. By theſe and ſuch like Arts, They prevented men from declaring themſelves of

of that Society which was designed by God to be begun at That Time. CHAP. III.

In the xxi. *chap.* of *Luke*, when our Lord had been foretelling the Destruction of *Jerusalem*, and *that it should be* trodden down *of the* Gentiles, *&c.* and had been giving them certain Criteria, by which they might judge of several future things to the End of the World; He says, that as when *Trees shoot forth, ye see and know of your own selves that Summer is now nigh at hand; so likewise when ye see these things come to pass, know ye that* the Kingdom of God is *nigh at hand.* That it will then be near it's full growth, and State of Perfection; and that therefore the SON of MAN will soon after appear *with power and great Glory.* 27—31. But for the better understanding this whole Prophecy it is fit to observe, that it extends to the final End of all things. *Jerusalem* was to be destroyed, ver. 20; the *Jews* made *captives*, and the Holy City was to continue under the Power of the *Gentiles*, until *the times of the Gentiles be fulfilled*, ver. 24. After the End of this time, there is to be great *Perplexity* and Confusion, *for the Powers of Heaven shall be shaken*, ver. 25, 26. *And* Then *shall they see the Son of Man coming in a Cloud with Power, and Great Glory*, as *Daniel* has described him: not to take Vengeance on the *Jews*, for *Jerusalem* is considered as long before destroyed and *trodden down*

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down of the Gentiles; but to put an End to the Misfortunes of his Servants, and to *redeem*, ver. 28. them from their Troubles.

When our Lord had finiſhed this Prophecy, he ſpake the Parable of the *Fig-tree*, ver. 29. and applies it thus, *So likewiſe ye, when ye ſee* theſe things *come to paſs, know ye that the* Kingdom of God *is* nigh, *viz.* in it's glorious State, in it's Perfection, when the End of it ſhall be obtained. The only Difficulty here to be accounted for is, That our Saviour adds both here, ver. 32. and likewiſe in St *Matt.* chap. xxiv. 34. *Verily I ſay unto you, this Generation ſhall not paſs 'till all theſe things be fulfilled*, πάντα ταῦτα γένηται, 'till all theſe things are tranſacted, or done. Now either the Word, *Generation*, muſt extend beyond the People then living, and mean that the *people* of the *Jews*, the *Generation* of *Jews* ſhall not ceaſe, 'till all theſe things ſhall happen; Or elſe the Words, *all theſe things*, muſt be confined to what was ſaid about the Deſtruction of *Jeruſalem*, which the words will likewiſe bear, and either way the Difficulty is ſolved. That, γενεὰ, ſignifies *Race*, or *Nation*, is probable, from ſeveral Places in this very Goſpel, not to mention the other Evangeliſts. *Whereunto ſhall I liken*, τάυτην τὴν γενεὰν, This *Race*, This *People*, ☞. *It is like unto children ſitting in the Market*, &c. It was not peculiar to That Set of Men then alive to be perverſe, and to miſrepreſent the means

means made uſe of by God, to reclaim them; But it was the ſame in all their preceding Generations; and the ſame Crime was laid to the charge of thoſe in *Iſaiah*'s time, that *they cloſed their Eyes leaſt they ſhould ſee, or underſtand, or be converted.* The ſame Perverſeneſs always reigned in That, γενεὰ, *People*, and was not at all peculiar to thoſe who lived in the days of our Lord.

So Again, *chap.* xxiii. 34, 35, 36. *Behold I ſend unto you Prophets, and wiſe men, and Scribes, and ſome of them ye ſhall kill and crucify—That upon you may come all the righteous blood ſhed upon the Earth—Verily I ſay unto you, All theſe things ſhall come upon this,* γενεὰν, Nation. So *Beza*, renders it, *Super Nationem iſtam*; and again, *in Luke* xi. 50, 51. *A Natione hac*; and *a Natione iſta.*

And I muſt own I think, this the true meaning of the Expreſſion; and am the more confirmed in it from the remarkable, and indeed unparallelled, preſervation of the *Jews*, in the midſt of Hatred and continual Perſecutions. Chriſtians, Mahometans, and Heathens have each in their turns endeavoured to extinguiſh the Name of that People: and yet always without Effect. They have been maſſacred; they have been baniſhed; they have been, and are ſtill, almoſt univerſally hated; and yet they ſubſiſt and are very numerous, and keep themſelves diſtinct from

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all the Nations where they are permitted to dwell. No Inſtance parallel to this can be found, where a People ſhould perſiſt ſo fixt in a religious Worſhip for ſeventeen Centuries together, in the midſt of miſery, and perſecutions, and yet very few if any forſake the Religion of their Forefathers. But I proceed.

Matt. xxv. 1. *The* Kingdom of Heaven is compared *unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.* The Goſpel State, or the Condition of the Subjects of God's Kingdom, and likewiſe the Method of God's dealing with his Servants at the final Retribution of things, is juſtly repreſented under this Image.

There are but Three places more in the Evangeliſts where the *Kingdom of God* is by that Name expreſſly mentioned: and they are All relating to the ſame thing: *viz.* Our Lord's eating the Paſſover and declaring, *I will drink no more of the Fruit of the Vine Until that Day that I drink it new in* the Kingdom of God. *Mark* xiv. 25. In St *Luke*, c. xxii. 15—18. *With deſire*, ſays he, *I have deſired to eat this Paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof until it be* fulfilled *in the* Kingdom of God. *And he took the Cup and ſaid, Take this and divide it among yourſelves: For I ſay unto you, I will not drink of the Fruit of the Vine, until the* Kingdom of God

God *ſhall* come. St *Matthew* has it, *I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my* Father's Kingdom. *Matt.* xxvi. 29. The meaning of all which places, when compared together, is, I will not drink of the Fruit of the Vine 'till after my Reſurrection and Aſcenſion, and being veſted with all Power in Heaven and in Earth. Then He *eat and drank* with his Diſciples, *Acts* x. 41. Then *all Power* was committed to Him; and then the *Kingdom of God* and of his *Chriſt* ſtrictly and literally began.

As this was the view, when our Lord talked of *The Kingdom of Heaven*, or, *of God*, So likewiſe was it whenever He ſpoke abſolutely of *The Kingdom*, or of *His Kingdom*. It will be worth our while therefore to examine Theſe too as they occur.

The Prophecies of *Daniel*, both that in chap. iii. and that in the viith, agree in This, That *the Kingdom of the* Meſſiah was to *ſtand for ever*, and was *never to be deſtroyed*. Now when *Mary* was firſt acquainted with the purpoſes of God, She was told that Her Son *ſhould Reign over the Houſe of* Jacob FOR EVER, *and of his* Kingdom *there ſhould be* NO End, *Luke* i. 33. What poſſible meaning could ſuch a Promiſe as This have to a Perſon in ſuch Circumſtances of Life as the Virgin was, unleſs a View was had to the Prophets of Old, who had foretold ſuch

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a *Dominion?* The *Duration* of his Dominion was a certain Character by which She was aſſured that the Time was fulfilled, and the *Kingdom* of Heaven was inſtantly to be ſet up.

As *Jeſus* began with preaching Repentance, and that The KINGDOM of Heaven *was at Hand*, Matt. iv. 17. This is expreſſed, ver. 23. by preaching the *Goſpel of* THE KINGDOM, by way of Eminence, *i. e.* telling the good news that the Time was come in which God would ſet up that Kingdom, which he had ſo expreſſly promiſed in the Prophet. See alſo *Matt.* ix. 15, and xxiv. 14.

When he explained the Parable of the Sower, *Matt.* xiii. 19. He introduces it, *When any one heareth the Word of* THE KINGDOM, *and underſtandeth it not, then cometh the Wicked One, and catcheth away that which was ſown in his Heart: This is he which received Seed by the way ſide.* He had ſaid, ver. 11. *To* you *it is given to know the* Myſteries *of the* Kingdom *of* Heaven; *i. e.* to be let into it's Nature and Properties, and the Deſigns of God to erect it at this Time; though others had not thoſe things ſet before them in ſuch a Light. *When* therefore, ſays he, any one has the Goſpel, or good News of God's Deſign laid before them, and yet they do not *underſtand* what is ſaid, or what is the preſent Deſign of God, or what Tendency

dency the preſent meaſures have to accompliſh what was foretold, They are like Highways ſown with Seed, which is careleſſly or wantonly deſtroyed.

In a following Parable in the ſame Chapter, ver. 37.—*The Kingdom* of the Son of Man very evidently relates to the whole State of it, both preſent and future; and exactly correſponds to what was prophecied of it in *Daniel*. *He that ſowed the good Seed, is the* Son of Man: *The field is the World; the good ſeed are the Children of* The Kingdom, *but the Tares are the Children of the Wicked one. The Enemy that ſowed them is the Devil: The Harveſt is the end of the World, and the Reapers are the Angels: As therefore the Tares are gathered and burnt in the fire, So ſhall it be in the* End of this World. *The* Son of Man *ſhall ſend forth his Angels, and they ſhall gather out of* His Kingdom *all things that offend, and them which do iniquity, And ſhall caſt them into a furnace of fire—Then ſhall the* Righteous *ſhine forth as the Sun in the* Kingdom *of their Father.* Our Saviour laid the Foundation of the Kingdom of Heaven when He preached the Goſpel, and ſowed the good Seed: IN His *Kingdom* the Wheat and the Tares were to grow together, 'till the Harveſt; otherwiſe, *at the End* of this World, Angels could not gather, ἐκ τῆς βασιλείας αὐτῦ *OUT of his Kingdom*, them which *do Iniquity*. The Kingdom

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dom therefore of Heaven is to laſt from the Time in which it began in *Jeſus*, 'till the Times foretold in *Daniel*, when *the Judgment ſhall ſet, and the Books ſhall be opened*, chap. vii. 10. and even 'till He ſhall *deliver up* the Kingdom *to God, even the Father*, 1 Cor. xv. 24.

Luke xii. Our Lord has a ſet Diſcourſe to a very great Multitude of People; and among other things worthy of their peculiar Care, He bids them not be ſollicitous for what they ſhould eat, or what they ſhould drink, *But rather ſeek ye the* Kingdom of God, *and all theſe things ſhall be added to you: Fear not, little flock, for it is your Father's good Pleaſure to give you* THE KINGDOM, ver. 31, 32. *i. e.* Do not be anxious about the things of Life; for it is your Father's good Pleaſure to admit you into *That State* in which you ſhall be amply rewarded for all the Troubles and Difficulties you can undergo.

As *Jeſus* was entring *Jeruſalem* the laſt time, the Multitude accompanied him with the greateſt ſhouts of Joy, and brought Him into the City with,—*Bleſſed is he that cometh in the Name of the Lord; Bleſſed be* THE KINGDOM *of our Father* David, *that cometh in the Name of the Lord*, Hoſanna *in the higheſt*, Mark ix. 9, 10. They wiſhed all Joy, and Proſperity, to the Prophet who came to *redeem Iſrael*; and wiſhed all Succeſs

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ceſs to *The Kingdom* of the Meſſiah, which the Lord was now erecting; and they prayed that He would preſerve it for ever. This was the notion of the common People, and thus far They reaſoned right; though they added I know not what fanciful notions of their own to what the Scriptures had ſaid: and as it uſually happens, the falſe Inferences from Scripture were more univerſally regarded, and deemed of more Importance than the Scriptures themſelves.

When the Proceedings of the Day of Judgment are deſcribed, *Matt.* xxv, The King, *i. e.* Jeſus Chriſt, repreſents himſelf as ſaying to thoſe on his right Hand, *Come ye bleſſed of my Father, inherit* The Kingdom *prepared for you from the Foundation of the World*, ver. 34. In the Foreknowledge and Deſign of God, a State of Bliſs and Happineſs was prepared for all ſuch as ſhould live virtuouſly and uprightly, *i. e.* as faithful and obedient Subjects to Him in this World: When they entered into the *Poſſeſſion* of this Happineſs, they are ſaid to *Inherit* the Kingdom, which itſelf ſubſiſted long before, even from the time that *Jeſus* at his Reſurrection was inveſted in it.

Juſt before our Lord was apprehended he told the Twelve, *Ye are they which have continued with me in my Temptations. And I appoint unto you* a Kingdom, *as my Father hath appointed unto me, That ye may*

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eat and drink at my Table in my Kingdom, *Luke* xxii. 28—30. Here is plainly a Miſconſtruction of theſe words; and they ought to be rendered, *As my Father hath appointed* [or given by compact] *unto me a* Kingdom, *So I appoint* [covenant with] *you, That ye ſhall eat and drink* at my Table in my Kingdom. Here the Term, *Kingdom*, takes in the different States, or whole Duration of the *Kingdom* of the *Meſſiah*, from it's firſt erection to the final Completion, when Chriſt *ſhall deliver up* the Kingdom *to God even the Father, when he ſhall have put down all rule, and all authority, and Power*, 1 Cor. xv. 24.

But this will perhaps better appear from the Conſideration of what paſſed when our Lord was upon his Trial. *Pilate* put the Queſtion to him, *John* xviii. 33, *Art thou the* King *of the* Jews? To this the Anſwer of *Jeſus* was, My Kingdom *is not of this World. If my* Kingdom *were of this World, then would my ſervants fight that I ſhould not be delivered to the* Jews: *But now is my* Kingdom *not from hence.* Pilate *therefore ſaid unto him; Art thou a* King *Then?* Jeſus *anſwered, Thou ſayeſt that I am a* King. In this Examination we may obſerve, 1ſt. That *Jeſus* owns himſelf to be a *King:* To be that Perſon who as *Daniel* had foretold, ſhould receive a KINGDOM. 2dly. That *This*

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This KINGDOM *was not of this World*, ἐκ τῦ κόσμυ τύτυ, *is not from hence*, ὐκ ἐς-ιν ἐντεῦθεν. The meaning of which Expreſſion is juſt the ſame as when our Lord ſaid, *John* viii. 23. to the Jews, *Ye are* of *This World*, *I am not* of *This World*, ἐκ τῦ κόσμυ τύτυ. Your Tempers and Affections are agreeable to the Cuſtoms of, and you have a Diſpoſition to the Things of, this World; Mine are not agreeable to Them. And again, *John* xv. 19, ſpeaking to his Diſciples, *If ye were OF the World*, ἐκ τῦ κόσμυ, *the World would love it's own: but becauſe ye are not* of *the World* ἐκ τῦ κόσμυ ὐκ ἐς-ε,— *therefore the World hateth you.* If you were to act agreeably to the Notions and Practices of the World ye would be well received and loved: but becauſe your Practices are perfectly inconſiſtent with thoſe of the World, therefore the World hateth you, *v.* chap. xvii. 14, 16. and 1 *Ep. John* ii. 16. Where to be *of*, ἐκ, the World is oppoſed to a Spiritual Life, yet ſuppoſes neceſſarily That which is *of the World*, to be upon Earth. *For all that is* in the World, *the luſt of the Fleſh, the luſt of the Eyes, and the Pride of Life, is not of the Father, but is* of the World. *The Kingdom* then of Chriſt *which is not of this World*, means, that The *Kingdom* which He came to erect was not after the manner or Cuſtoms of the Kingdoms of the World, for had it been ſo, his Subjects and Followers would have attempted to reſcue him from the *Jews*: But it was of

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of a different Nature quite, and his Subjects were to be governed in a different manner from the Subjects of other Kingdoms: which is an Evidence that His Kingdom was not like the Kingdoms of the World. 3dly. That *Jeſus* could not be *King* of any Kingdom in any Senſe when he ſpoke to *Pilate*, if he were not to enter upon it 'till the Day of Judgment. Whereas when His Father had covenanted to give him a Kingdom which was now ſetting up, or now *began* amongſt them, and which was ἐντὸς ὑμῶν, In or *among them*, and he was in two Days time to receive what was actually promiſed, He might juſtly ſay, He was a *King:* and the Thief on the Croſs, who believed in him as the *Meſſias*, might pray him *to remember him when he came in his* Kingdom, *Luke* xxiii. 42, which accounts for the promiſe, TO DAY *ſhalt thou be with me in Paradiſe.*

Enough I think has been ſaid of the meaning of this Expreſſion; and it ſufficiently appears that a view is had to the Prophecies of *Daniel* in it. What I obſerve from all this, is,

1*ſt*. *Daniel* plainly foretold a Kingdom which God would ſet up during the *Roman* Empire.

2*dly*. JESUS, at the Time appointed, began to preach *the* Kingdom of Heaven *to be at Hand:* and he diſcovered many Circumſtances of the true Nature of it, which could

could not be gathered from what appeared before his Time. CHAP. III.

3*dly*. This Kingdom was to ariſe from ſmall beginnings; and to grow 'till it *became a Mountain, and filled the Earth.*

4*thly*. This Kingdom was to be, *without Hands*, i. e. a *Spiritual* Kingdom, not to be promoted or carried on by Human Force.

Thus in fact was Chriſtianity propagated at firſt: And the Obſervation of it's ſtrange Encreaſe ſo exactly correſponding with the accounts of it, as foretold in *Daniel*, and afterwards more explicitly told in the New Teſtament: and the Conſideration of it's State in the World, exactly as the New Teſtament Writers have foretold it, joined to 1700 Years Obſervation upon it's Progreſs, are convincing Arguments that the Kingdom of *Jeſus* is That true Kingdom of Heaven, foretold. And the Paſſages in the New Teſtament where that Expreſſion is uſed, being all conſiſtent, and clear, when the Prophecies in *Daniel*, are ſuppoſed the Foundation of them; and not at all conſiſtent, nor in many caſes accountable for, nay being abſurd, or of no determinate meaning, upon any other Principles, it is evident that They are Appeals to thoſe Original Prophecies, and make us clearly ſee the Diſpenſations of Providence, and the Truth of Chriſtianity at the ſame time.

Thus

Thus much concerning the Expreſſion, *Kingdom of Heaven*, and the Meaning of it in the Goſpels. It will be proper Here to make a few remarks on the Thing itſelf, before I proceed any further.

CHAP. IV.

Containing ſome Obſervations about the KINGDOM *of The MESSIAH.*

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IT has been obſerved that the Phraſe *Kingdom of God*, or *Kingdom of Heaven* in the New Teſtament, has an Immediate View to that *Kingdom* which was propheſied of in *Daniel*; and that the Expreſſion is taken from thence. This Kingdom, as our Saviour declared all along, *began* in his Times: When He firſt appeared, He ſaid it was then AT HAND; that it was NEAR THEM; and in ſhort that it took it's riſe from Him. But then the Prophecy which occurs in *Daniel*, chap. vii. ſpeaks of ſuch a Kingdom as was to be given to the *Son of Man*, at a time which is not yet come. For he ſays, *I beheld 'till the Thrones were caſt down, and the antient of days did ſit, whoſe Garment was white as ſnow, and the Hair of his head like the pure wool: His Throne was like the fiery flames,*

flames, and his wheels as burning fire. A fiery Stream iſſued, and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: The Judgment was ſet, and the books were opened. I beheld then, BECAUSE *of the* VOICE *of the great words which the* HORN *Spake; I beheld even 'till the* BEAST was ſlain, *and his Body* deſtroyed, *and given to the burning flame.* After This the Prophecy ſpeaks of the *coming of the Son of Man in the Clouds of Heaven*, and of his receiving a *Kingdom* and *Dominion*, ver. 13, 14. So again; what is ſaid, *Daniel* ii. concerning *The* Stone *that ſmote the* Image *upon his Feet*, relates to a Kingdom which was to *break in pieces*, and *conſume* the Roman Empire, ver. 44. Now the Difficulty here is; What relation has this to Chriſtianity, ſince the one Prophecy relates to a Kingdom which is *not to be* before the *Judgment is ſet, and the Books are opened*, i. e. before the Day of Judgment; and the *Other* has not Yet been fully accompliſhed in all it's parts?

To account for this, *1ſt.* The Time of the glorious Kingdom of the Meſſiah, or that time *when the Kingdoms of this world ſhall become our Lords and his Chriſts*, *Rev.* xi. 15, is plainly yet not come. But then it is as plain, that there has been a Kingdom ſet up in the World by *Jeſus*, in which he is deemed Lord, ſuperior to the greateſt Kings on Earth, and

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and his Laws have been, and are deemed paramount to theirs, and have a prior Obedience paid to them: If any State whatever has publiſhed any Commands contrary to thoſe of *Jeſus*, they have been looked upon and treated by the Subjects of Chriſt's Kingdom as of no Obligation. This has been in fact the State of Chriſt's Kingdom; and though it is not yet come to it's ἀκμὴ, according as the Prophets have deſcribed it's Glory, yet, from the concurrence of Events, and the Circumſtances foretold by the New Teſtament Writers, it is evident that the time paſt of Chriſtianity ought to be looked upon as the Infancy of Chriſt's Kingdom. And accordingly it muſt be obſerved,

2*dly*. That the Phraſe, *Kingdom of Heaven*, of *God*, of *Chriſt*, in the New Teſtament has plainly Two very different Significations. Sometimes it ſignifies that State in which *Jeſus*, The Chriſt, ſhall reign when He ſhall *appear in the Clouds of Heaven:* Sometimes it ſignifies the *preſent* State of things from the Commencement of our Saviour's Dominion at his Aſcenſion. Inſtances of each of theſe are very numerous. Thus in the *latter* Senſe, *The Kingdom of Heaven is at* hand; was ſaid when our Saviour began his Miniſtry: *Matt*. iv. 17. *Mark* i. 14, 15. *Matt*. x. 7. *Luke* x. 9. *John* iii. 5. *Matt*. xvi. 28. In the *former* Senſe it is uſed *Luke* xxi. 31. *Matt*. viii. 11.

Luke

Luke xiii. 28, 29. 2 *Tim.* iv. 1. Now this is eaſily accounted for by obſerving that *Daniel*, chap. vii. ſpeaking of the moſt eminent Period of The *Meſſiah*'s Kingdom, and propheſying of That, does not exclude the Infancy of that Kingdom, or the time preceding that State of Glory.

3*dly*. *Jeſus* being acknowledged by all Chriſtians as their Lord and King, and an abſolute Obedience being ackowledged to his Laws as ſuperior to the Laws of all Princes, States, or Potentates whatſoever; In this conſiſts his *preſent* Kingdom: and the Period from which this acknowledgment was firſt made, was the exact Period when this Kingdom began. Now this was not before the Aſcenſion of our Lord to the right hand of his Father; nor is it to be dated before That. When He himſelf was on Earth, He preached his Kingdom but as *nigh at hand*, Matt. iv. 17. and after his Reſurrection St *Peter* tells the *Jews* that *God had made that ſame Jeſus whom they had cruciſied* both Lord and *Chriſt*. Acts ii. 36. And St *Paul* expreſſly, *Philip*. ii. 8, 9, 10. ſays, that *God* therefore *highly exalted him*, becauſe *he became obedient to Death, even the Death of the Croſs*. Now as the Kingdom of Chriſt is *One* Kingdom, from the time that He *received all power in Heaven and in Earth*, 'till the *End when He ſhall deliver up the Kingdom to God even the Father, and ſhall have*

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have put down all Rule and Authority and Power, 1 Cor. xv. 24,—As I ſay The Kingdom of Chriſt is *One* Kingdom from the beginning to the end of all things, ſo a careful Peruſer of the Scriptures will eaſily perceive a difference of it's *States*, and a difference of the Methods by which it was at firſt erected in the World, and by which it will be hereafter carried on. But to treat of thoſe Matters would carry me beyond my preſent Deſign.

If it be ſaid, that the preſent Period of time is not ſpoken of in Scripture as the Time of the *Kingdom* of *Chriſt*, but as the *Kingdom* of *Antichriſt*, or of *the Beaſt*, or the *Man of Sin*, &c. I acknowledge, that the preſent Times are ſpoken of under thoſe Characters; But then this is only a repreſentation of the mighty prevalence of ſome Notions and Practices, contrary to the Fundamental Laws of Chriſt's Kingdom; and as even thoſe Notions and Practices were expreſſly foretold by the Apoſtles, they are of mighty conſequence in proof of the Truth of Chriſtianity itſelf. And as theſe Things are foretold, ſo there is clear Prediction when the Antichriſtian State ſhall have it's *End*; and when the *alone* Laws of Chriſt ſhall be the rule of ſuch as profeſs themſelves Chriſtians: There will be a time when the Kings of the ſeveral Nations ſhall acknowledge themſelves ſubject to him in Sincerity and Truth

Truth, and the People ſhall be no longer perſecuted for his ſake: and Whenever this happy time ſhall come, then will the Kingdoms of this *World become the Kingdoms of the Lord and of his* Chriſt, *and he ſhall reign for Ever and Ever*, Rev. xi. 15.

4*thly*. It is ridiculous to impute the Progreſs of Chriſtianity, which is a mere *ſpiritual* Kingdom, and was not promoted by force, to any *Chance*, or any lucky coincidence of things, when there was expreſs Prophecy that there ſhould be *ſuch* a ſpiritual Kingdom, and that it ſhould not be promoted by human means or *hands*; when it is conſidered, that this Kingdom has laſted now for ſo *many hundred* years; when we ourſelves *ſee* ſuch an exact correſpondence in Chriſtianity to what was foretold; and ſuch a *Continuation* of things as the Prophet's words plainly ſignified. Can it be imputed to *Chance* or a lucky contrivance, that *Jeſus* and his Apoſtles ſhould take up a Notion, and ſhould ſpread it in the World; and then that it ſhould *laſt* thus long, and nothing root it up in Seventeen Hundred Years? That his Diſciples too ſhould *foretel* the *very* corruptions, the *very methods* which wicked men ſhould take to change the Scene of things which *Jeſus* preached? Was it *mere chance* that they ſhould not only name the very ſteps which Anti-Chriſt was to take; but likewiſe that the Powers of that *wicked one* ſhould not

CHAP. IV. be able to prevail? But of this I ſhall ſpeak more particularly by and by. In the mean time I ſhall obſerve only, that we *ſee* the completion of things foretold, and ſuch a Connexion of things which are already accompliſhed, as may make us very ſure that the reſt will come out as the Prophets have predicted, in God's good time.

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Of the Title of SON *of* MAN *in the* New Teſtament.

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The

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The *Kingdom* propheſied of, is delivered, or *given* to One diſtinguiſhed by the Character of *The SON of MAN*; and it is ſuch a Kingdom as *ſhall not be deſtroyed.*

My next ſtep therefore is to ſhew, that as *Jeſus* preached the *Kingdom of Heaven to be at Hand*, ſo where-ever the Phraſe of *SON of MAN* is mentioned in the New Teſtament, this Prophecy of *Daniel* is in View; and where-ever *Jeſus* is called *Son of Man*, how often ſoever that be, there the meaning is, that He is That Perſon to whom the *Kingdom* is propheſied to be *given* in *Daniel*. In proof of this I ſhall examine as carefully as I can, every place where this Expreſſion is uſed in the New Teſtament; and if this One determinate meaning makes an uniform, conſiſtent, clear, and rational Senſe with the whole, we may be ſure that This is the meaning of the Expreſſion.

To begin therefore according to the Hiſtory of our Saviour's Life: When *Nathaniel* had made That Confeſſion, *John* i. 49, *Thou art the Son of God, Thou art the King of* Iſrael; *Jeſus* told him, ver. 51, *Hereafter ye ſhall ſee Heaven open, and the Angels of God aſcending and deſcending upon* The Son *of* Man. You profeſs to believe me to be *The Chriſt* from that little Circumſtance that I told you, *viz.* where you were. You ſhall ſee greater and more public Evidence than That; You ſhall ſee even Angels miniſtring

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to me; which will be a demonſtrative Proof that I am *That Son of Man* to whom the Kingdom is given. A Fact which came to paſs, at the Agony, Reſurrection and Aſcenſion of *Jeſus*, *v. Acts* i. 10, 11. *Luke* xxii. 43.

The next time that our Lord made uſe of this Phraſe was, in diſcourſing with *Nicodemus* about the Nature of the *Kingdom of Heaven*, and the Qualifications of the Perſons who were to be admitted into it. *Nicodemus* not underſtanding the meaning of ſome Expreſſions uſed by our Lord, *Jeſus* replied, *If I have told you Earthly things, and ye believe not, how ſhall ye believe If I tell you of Heavenly things? And no Man hath aſcended up to Heaven, but he that came down from Heaven, even the* Son of Man, ὁ ὢν, *which is*, or was, *in Heaven*, John iii. 12, 13. *i. e.* If when I tell you common things, Things which are neceſſary to qualify Men for the *Kingdom of God*, and explain them to you by eaſy Compariſons taken from earthly things, You do not believe me; much leſs would you do it, if I told you things of another and higher Nature. The things I mean are ſuch as no Man can acquaint you with, but he that *deſcended from Heaven*, even That *SON of MAN*, who was long ago ſeen and deſcribed by the Prophet, as in *Heaven*. He alone who *was* admitted into *the Boſom of the Father*, ὁ ὢν εἰς τὸν κόλπον, chap. i. 18, hath

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hath or can declare them. *And as* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the* Son of Man *be lifted up.* Though *Daniel* ſpoke of a *Kingdom* and *Dominion*, and *Power*, delivered to the SON of MAN, yet be aſſured that he muſt be crucified, and ſuffer Death.

Not long after, our Lord gives an Account of ſome great Privileges, granted by his Father to him, *Verily I ſay unto you, The Hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live; For as the Father hath Life in himſelf, ſo hath he given to the Son to have life in himſelf; and hath given him Authority to* execute Judgment *alſo*, BECAUSE *he is* The Son of Man, *John* v. 25—27. The reaſon why *Jeſus* was veſted with theſe great Powers is, becauſe He is That SON of MAN, who had *Dominion and a Kingdom* given him; and that he may reward, or puniſh, his Subjects according to their behaviour.

It was quickly after this That he entered into *Capernaum*, *Matt.* viii. 20, and *Luke* ix. 58, where *a certain Scribe came and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt. And Jeſus ſaid unto him, The Foxes have Holes, and the Birds of the Air have Neſts, but the* Son of Man *hath not where to lay his Head.* *Grotius* is guilty here of a double Miſtake; *1ſt.* in ſaying,

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" *Chriſtus* nunquam *hoc modo niſi a ſeipſo ap-*
" *pellatur*, This appellation is never given
" him by any except himſelf." For St *Stephen* calls him by that Title, *Acts* vii. 56. And St *John* in the Revelations, chap. i. 13, and xiv. 14. And *2dly*. In aſſigning the Reaſon of the Name, *viz.* Chriſtus hac voce ſuam illam κένωσιν de qua agitur, *Philip.* ii. 7, deſcripſit. Chriſt *by this Phraſe deſigned to repreſent his* low Condition, which is treated of, *Philip.* ii. 7. In other Places He hit upon the true Senſe of the Expreſſion; as in his Notes upon *John* v. 27, upon thoſe words, *Becauſe he is the* Son *of* Man, " Quia hic ille eſt Filius Hominis de quo
" *Danielis* illud μυστικῶς intelligitur, fore ut
" ei detur Dominatus & Regnum in omnes
" Gentes ſine fine." *Becauſe this Perſon is That* Son of Man, *of whom That Prophecy of DANIEL is* myſtically, [he ſhould have ſaid litterally,] *to be underſtood, that Dominion and a Kingdom over all Nations was to be given to him*, and that it *ſhould laſt for ever*. And again upon thoſe Words, *John* xii. 34. *Who is this Son of Man?* " Nos cum Filium
" Hominis dici audimus, eum concipimus de
" quo dixit *Daniel*; & cujus fore regnum
" æternum ipſe vaticinatus eſt." *We, when we hear any one named (by way of eminency)* The SON of MAN, *underſtand it of Him whom* Daniel *foretold, and whoſe Kingdom He propheſied ſhould be eternal.*

Indeed

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Indeed This is the conſtant unvaried Senſe of the Phraſe. Thus in the Words already cited, The SON of MAN *hath not where to lay his Head*; i. e. That Perſon who was propheſied of by *Daniel* under the Title of The SON of MAN, and was to have a *Kingdom* given him, is now in ſo poor and mean a Condition, as not to have *where to lay his head.*

In the next Chapter, *Matt.* ix. 6. and it's parallel places, *Mark* ii. 10, *Luke* v. 24. A Perſon ſick of the Palſy was brought to *Jeſus* to be cured: and *Jeſus* made uſe of this Expreſſion, *Son, be of good cheer, thy Sins be forgiven thee.* The *Scribes* immediately charged him with *Blaſphemy* for aſſuming to himſelf the Power of *forgiving Sins.* Upon this he anſwers, *That ye may know that the* Son of Man *hath power on* EARTH *to forgive Sins, he ſaith to the Sick of the Palſy, Ariſe, take up thy bed and walk.* The meaning is plain, if one compares this with *Daniel.* The *Son of Man* is deſcribed in the Prophet as *coming in the* CLOUDS *of* HEAVEN, and having Power given him. Our Saviour here ſays, That ye may know that the SON of MAN hath Power on EARTH to forgive Sins. What can theſe Words, ON EARTH, mean, when there has not been one Syllable ſaid before, which could give occaſion for them? But if regard be had to the Prophecy of *Daniel*, known and in the minds

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of his Auditors, where Power is deſcribed as given to him *in the Clouds of Heaven*, every thing is natural, and plain, and eaſy; that *Now On Earth*, notwithſtanding the Manner in which he appeared, He had ſuch and ſuch Powers, and could exerciſe them as he judged fit.

Soon after this our Lord called unto him his twelve Diſciples, and ſent them to preach *The* Kingdom of Heaven *to be at hand*. He foretold them the difficulties they were to meet with, and guarded them againſt the Ill treatment which their Office would expoſe them to: And at laſt he tells them, *Matt.* x. 23. *When they perſecute you in this City, flee ye into another: for verily I ſay unto you, ye ſhall not have gone over the Cities of* Iſrael, *'till the* SON of MAN *be come.*

For the better underſtanding of this place, which certainly has it's real Difficulties on all Schemes, I muſt obſerve,

1*ſt*. That where-ever in the New Teſtament mention is made of the παρουσία, coming, or preſence of our Lord, or *of the Son of Man*, regard is univerſally had to that Time when He ſhall appear, as *Daniel* had deſcribed Him coming, *in the Clouds of Heaven*. This is apparent in all the Places where the παρουσία, or *coming* of Chriſt, is mentioned, *E. g.* 1 Cor. xv. 23. *In Chriſt all ſhall be made alive: But every man in his own Order:* Chriſt *the firſt-fruits, afterwards they that*

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are Chriſt's, at his COMING, *v.* 1 Theſ. ii. 19. chap. iii. 13. chap. iv. 15. chap. v. 23. 2 Theſſ. ii. 1. chap. ii. 8. *James* v. 7, 8. 2 *Pet.* i. 16. chap. iii. 4, 12. 1 *John* ii. 28. In every one of the forecited Inſtances it is evident; that the παρουσία, *coming* of Chriſt, is apparently that time, when *the Lord himſelf ſhall deſcend from heaven with the voice of the Archangel, and with the trump of God.* 1 Theſſ. iv. 16. In *Matt.* xxiv. His παρουσία is four times mentioned, and though ſome have applied them to his coming to deſtroy *Jeruſalem*, yet that cannot be it's meaning. *Jeſus* having obſerved, ver. 2, that a time ſhould come when not one Stone of the Temple ſhould be left upon another, His Diſciples came unto him, and aſk him, *when ſhall theſe things be?* and *what ſhall be the* Sign *of thy* coming, *and of the end of the World?* That They meant his *Coming* as *Daniel* had propheſied of the *Meſſiah*, is plain from hence; that when our Lord anſwers the Queſtion, He uſes the very words of the Prophet, ver. 30, *And then ſhall appear the Sign of the* Son of Man in Heaven; *and then ſhall all the tribes of the Earth mourn, and they ſhall ſee* the Son of Man coming in the Clouds of Heaven, *with* Power *and* great Glory. When therefore He declares His παρουσία to be on a ſudden, as the *Deluge* was in the days of *Noah*, ver. 37, 39, or as the Light of *Lightning*, ver. 27, ſtill he ſpeaks with

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with a direct view to his coming with *Glory and Power*, at the time appointed and deſcribed in *Daniel*, and not at all with a view to the *Deſtruction* of *Jeruſalem*, which he is never deſcribed as coming to *deſtroy*.

2*dly*. In all other Places, except one, where *Jeſus* ſpeaks of the *coming* of the *Son of Man*, abſolutely, He means his coming at the day of Judgment. Thus, *Matt*. xxiv. 44. *Therefore be Ye alſo ready, for in ſuch an hour as Ye think not*, The Son of Man cometh. *v. Matt*. xxiv. 13. *Luke* xii. 40. xviii. 8.

3*dly*. In *Matt*. xvi. 28. Our Saviour has ſpoke of his *coming in his Kingdom* in ſuch a Manner, as probably may mean His *Entrance* into it. *There be ſome ſtanding here*, ſays he, *which ſhall not taſte of Death, 'till they ſee the* SON of MAN coming *in his Kingdom*, i. e. inveſted in it, and manifeſting himſelf to be ſo, by the *Powers* given to his Followers, as well as by his own *Reſurrection*. *v. Mark* ix. 1. and *Rom*. i. 4. This, I ſay, may *probably* be His meaning; though there *may* be *another* in which even This Place may poſſibly relate to his Laſt coming.

In the Paſſage therefore before us—*Ye ſhall not have gone over the Cities of* Iſrael, *'till the* SON of MAN *be* come—Which is *The coming* intended by our Saviour? Not the *Firſt*; becauſe They met with no *Perſecutions* at all, nor with any difficulties; They

They met with no *Perſecutions*, I ſay, 'till *after* the Aſcenſion of our Lord, and his being entred into his Kingdom; which yet are in fact ſuppoſed here to be by our Saviour, and upon That Suppoſition this Advice is founded. And if it relates to his *Second* Coming. What can be the Meaning of the *Perſonal* Pronoun, Ye? Or what can be the Meaning of going over *the Cities* of *Iſrael*, ſince the *Jews* have long ſince had no *Cities* of their own to *go over*, which yet they are ſuppoſed to have in our Saviour's Diſcourſe. But to this I anſwer, CHAP. V.

1. That what our Saviour Here ſpeaks immediately to the *Twelve*, was deſigned I think, by him as a Direction to *All* Chriſtians, at *all* Times, in *like* Circumſtances. The *Perſonal* Expreſſions therefore are not excluſive of Others, but on the contrary are deſigned to *include* others in *like* circumſtances. And indeed this is very frequent in the New Teſtament: Thus, *Matt.* xxiv. 44. *Therefore be* YE *alſo ready, for in ſuch an hour as* YE *think not, the* SON *of* MAN *cometh.* And *Matt.* xxviii. 19, 20. *Go* YE *therefore and teach all Nations—Teaching them to obſerve all things whatſoever I have commanded* YOU: *And lo I am with* YOU *always to the End of the World.* Here it is evident, that a Promiſe is made which was to extend to the *End of the World*; and ſince the Apoſtles have been long ſince dead, it is evident that under

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under the Terms, YE, and YOU, muſt be contained *All*, at *all* Times, in like Circumſtances.

2. It is true that the *Jews* have no *Cities Now*; but yet They had ſuch when our Saviour ſpake this Diſcourſe; and He ſpake according as things *Then* were, and not as they were to be during Their rejection.

It ſeems therefore to me very probable, that our Lord's Deſign was in this Prophecy, to tax the Incredulity, and obſtinate Perverſeneſs of the *Jews*: That it ſhould be ſuch and ſo great, that before His *Diſciples* could convert them, and bring them to the Belief of *His* Being The Meſſiah, He ſhould *come in Power*. The Context ſeems to me to require this Meaning: and there is nothing in the Terms in which this is expreſſed, which *may* not be ſo underſtood; and if they be thus underſtood, the Senſe of this Place will be the ſame with all thoſe others in which this word occurs.

Soon after this, Jeſus going through the Corn-fields on the Sabbath-day his Diſciples began as they went to pluck the Ears of Corn and to eat. The Phariſees upon this charged them with doing *what was not lawful to do upon the Sabbath-day*. To this His Anſwer was, *The Sabbath was made for man, and not man for the Sabbath. Therefore the* Son of Man *is Lord even of the Sabbath. Mark* ii. 28. *Luke* vi. 5. *Matt.* xii. 8.

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The Meaning of which is this; The Sabbath was deſigned for the Benefit of Man; and therefore in Caſes of neceſſity it may be diſpenſed with: It is not a Law of an eternal and immutable Nature, but of poſitive Inſtitution. And if ſo, then, He who has the *Dominion given him over all*, may eaſily relax it, or not at all oblige his Subjects to the Obſervance of it.

It is indeed aſſerted by ſome great Writers, that *Son of Man* in this place hath no relation to *Chriſt*; but means, as the *Hebrew* Phraſeology ſignifies, *Man in general.* And the reaſon of this Notion is, that in St *Mark* the Words, *Therefore the* Son of Man *is Lord alſo of the Sabbath*, are made a Conſequence from the Preceding ones, *The Sabbath was made for Man, not man for the Sabbath:* and therefore the Words, *Son of Man*, in the Conſequence, can be no other than *Man* in the Premiſes. But in all other places it indiſputably means our Lord: In this *one* therefore it is highly *improbable* it ſhould vary from it's univerſal meaning throughout the Goſpels. Eſpecially ſince the Senſe is very plain and very good, if we underſtand it here concerning Chriſt; That if the Sabbath was originally deſigned for the Reſt of Men, and was inſtituted only for their good, then, He who is conſtituted the *Governor of Men*, and of their Actions, muſt have a power even over the Sabbath.

The

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The whole Diſcourſe of our Lord was to juſtify the Action of His Diſciples: As therefore, *Matt.* xii. 6. he ſays, *that in this place is* one *greater than the Temple*, meaning himſelf, So ver. 8. He argues in like manner, ſtill referring to himſelf, *The* Son of Man *is Lord even of the Sabbath day.*

It was quickly after this that Jeſus choſe his Twelve Apoſtles; and Multitudes coming about him, he taught them, ſaying, *Luke* vi. 22. *Bleſſed are ye when Men ſhall hate you and ſeparate you, and ſhall reproach you, and caſt out your* Name *as Evil for the* Son of Man's *ſake.* In St *Matt.* v. 11, it is, *and ſhall ſay all manner of Evil againſt you falſly for* MY *ſake*, i. e. for believing *me* to be That *Son of Man* foretold.

The day after that *Jeſus* had delivered that famous Sermon of his, He raiſed from the dead the Widow's Son at *Naim:* which occaſioned the People to glorify God, ſaying, *That a great Prophet is riſen up amongſt us, and That God hath viſited his People*; by ſending That Perſon whom They all along expected. *John* the *Baptiſt* hearing theſe things, *ſent Two of his Diſciples unto* Jeſus, *ſaying, Art thou He that ſhould come, or look we for another?* When *Jeſus* had diſmiſſed theſe Meſſengers, with ſaying, *Bleſſed is he whoſoever ſhall not be offended with* ME; He began to reproach the *Jews* with their Perverſeneſs, that they would interpret the ſeveral

ſeveral Methods of Providence, juſt like peeviſh humourſome Children, whom nothing could pleaſe or ſatisfy. John *the* Baptiſt *came neither eating Bread, nor drinking Wine, and ye ſay, He hath a Devil. The* SON of MAN *is come eating and drinking; and ye ſay, Behold a Gluttonous Man, and a Wine-bibber*— Luke vii. 34. Matt. xi. 19. *John* the *Baptiſt* came in the utmoſt Severity of Life to *prepare the Way of the* Lord; and he was ill treated for That: But the *Lord* himſelf came with an eaſy freedom of Life and Converſation, and he is abuſed and ill treated for That too.

It is certain that whatever ſome perſons did, Many did not come into the Belief that *Jeſus* was The *Chriſt*: His mean Appearance, and his mean Parentage, and his courſe of Life were mighty Obſtacles againſt him. Rather therefore than admit him to be the Chriſt, the *Jews* imputed every thing to any thing; and always perverted what was brought for Him, and really was Evidence in his Behalf. Thus when he caſt out Devils, *The* Phariſees *ſaid, This fellow doth not caſt out Devils, but by* Beelzebub *the Prince of the Devils.* Matt. xii. 24. When *Jeſus* had refuted this Accuſation, he added, *I ſay unto you, All manner of Sin and Blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. And whoſoever ſpeaketh a Word againſt*

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againſt the Son of Man, *it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt it ſhall not be forgiven him, neither in this World, neither in the World to come.* The meaning of which is, That conſidering all Circumſtances there might be great Difficulties in believing Him to be *the Chriſt* at *that Time:* and that Therefore God would be ready to pardon the Prejudices of ſuch, as at preſent could not give into the Belief of his being The Son of Man, foretold by the Prophet, and therefore ſpoke againſt Him: But That when after his Death and Reſurrection the *Holy Ghoſt* ſhould come, and confirm the Truth by Signs and Wonders; if men ſtill continued obſtinate, and rejected That *laſt* Tender of Evidence, no more was to be offered to Them, but They were to remain in their Sins.

Upon his aſſuming thus to himſelf This Title, *certain of the* Scribes, *and of the* Phariſees *anſwered ſaying, Maſter, we would ſee a* Sign *from thee. But he anſwered and ſaid unto them; An evil and adulterous Generation ſeeketh after a* Sign, *and there ſhall no* Sign *be given to it, but the Sign of the Prophet* Jonas. *For as* Jonas *was three Days, and three Nights, in the Whales Belly, ſo ſhall the* Son of Man *be three Days, and three Nights, in the heart of the Earth,* Matt. xii. 38—40. In the xith. of *Luke* it is, *This is an Evil Generation: they ſeek a Sign; and there*

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there ſhall no Sign be given it, but the Sign of Jonas *the Prophet. For as* Jonas *was a Sign unto the* Ninevites, *ſo ſhall alſo the* SON of MAN *be to this Generation.* v. 29, 30. It is plain They wanted ſome Proof, different from what *Jeſus* had hitherto given them, that he was the Perſon ſo long promiſed, and ſo much expected. The Proof therefore of his being that Perſon, That SON of MAN, was to be his *Reſurrection* from the Dead, which would certainly be the higheſt Evidence of his coming from God. This He foretold upon this Occaſion, as he had before upon another to *Nicodemus:* that ſo many different Perſons having Expectation given them, might the better be ſatisfied, when That Fact ſhould happen.

The ſame Day Jeſus entered into a Ship and taught the Multitude in Parables: In Explaining That of the *Tares*, Matt. xiii. 37, He ſays, *He that ſoweth the good Seed is* The Son of Man: Is that Son of Man who had *The Kingdom* delivered to Him; who, ver. 41, ſhall *at the End of the World ſend forth his Angels, and they ſhall gather out of his* KINGDOM *all things that Offend.*

The People were ſo much pleaſed with the Inſtruction they received from *Jeſus*, That when He had privately retired to *Capernaum*, John vi. 24—27, They followed him thither. Upon this he ſaid, *Ye ſeek*

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me not becauſe Ye ſaw the Miracles, but becauſe ye did eat of the Loaves, and were filled. Labour not for the Meat which periſheth, but for the Meat which endureth unto everlaſting Life, which the SON of MAN *ſhall give unto you.* The People from ſeeing the Miracle which *Jeſus* did, had determined to *take him by Force and to make him a King*, ver. 15. He therefore now talks to them in an obſcure manner; and repreſents his Doctrines under the Hard Figure of *Meat:* and bids them *Labour* for that Knowledge which would bring them to that Everlaſting Life, which He was empowered by his Father to give them. What That Knowledge was, is expreſſed, ver. 29. *That ye believe on Him whom* [God] *hath ſent*, i. e. believe Him to be That Son of Man foretold. They were confounded at his expreſſing himſelf in ſuch a ſtrange way; and therefore demanded a *Sign* of him to prove what he pretended to be. *What* Sign *ſheweſt thou then, that we may ſee and believe thee? What workeſt thou? Our Fathers did eat* Manna *in the deſert, as it is written, He gave Bread from Heaven to eat*, ver. 30, 31. The mention of their *eating Manna*, gave our Lord occaſion to ſay that He was *The living Bread which came down from Heaven*, ver. 51; and to add, *Except ye eat the Fleſh of the* Son of Man, *and drink his Blood, ye have no Life in You.* The meaning of which is explained, ver. 56.

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He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, *and* I in Him, " Unleſs " therefore," ſays he, " Ye are united to " me, and continue ſteady in the Belief that " I am that Perſon to whom the Kingdom " of God is deſcribed as given in the Pro- " phets, ye ſhall not be partakers of the " Privileges of That Kingdom." But as theſe things were delivered in a Myſtical way, and were ſo dark and obſcure, that no Body ſcarce underſtood from the hints he gave them what his meaning was, many of his Diſciples, balk'd in their Expectations, departed from him, and complained at his Conduct. *When* Jeſus therefore *knew in himſelf that his Diſciples murmured at it, he ſaid unto them, Doth this offend you? What and if ye ſhall ſee the* SON of MAN *aſcend up where he was before*, ver. 62. " You take it ill of me, " and cannot forbear complaining of my " Conduct, that I repreſent *my* coming from " Heaven to give Life, under the allegory " of *Bread which came down from Heaven:* " and you expect that I ſhould continue up- " on Earth, and reign here over you. What " would you ſay, if I ſhould tell you, that I " muſt die, and that you ſhall ſee me aſcend " into Heaven, and continue there where " *Daniel* ſaw me?"

As ſeveral of the Jews *walked no more with Jeſus*, He took an Opportunity ſoon after this to enquire of his Diſciples, what No-

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tions the People had of him? *Whom do Men ſay that I, the* Son of Man, *am:* Matt. xvi. 13. i. e. I, who really am the Perſon ſpoken of by that Name in the Prophet, though I make ſo different an appearance. *Peter* readily acknowledged his Belief, *Thou art,* ὁ Χριϛὸς, The Chriſt, *the Son of the Living God.*

His Diſciples thus profeſſing him to be *The Chriſt,* He thought it proper to let them further into what he was to do, and ſuffer: *Mark* viii. 31. *Luke* ix. 22. *He began to teach them, that* the Son of Man *muſt Suffer many things, and be rejected of the Elders, and Chief-Prieſts, and Scribes, and be ſlain, and be raiſed the Third Day.* Though the Son of Man was repreſented as having *Dominion and a Kingdom* given him, very large and grand, Yet he was to *Suffer,* and to be *rejected,* and to be *ſlain.* This was ſo contrary to all their Notions, that *PETER took him and began to rebuke him, ſaying, Be it far from thee, Lord, This ſhall not be unto thee. But he turned and ſaid unto* Peter, *Get thee behind me,* Satan, *thou art an Offence unto me, for thou ſavoureſt not the things that be of God, but thoſe that be of Men.* Matt. xvi. 22, 23. You act like an *Adverſary* (for that is the meaning of the word, *Satan,* in itſelf, and particularly in this place) σκάνδαλόν μου ἐι. You are a Hindrance to the Belief of my being the Chriſt, by

by your Ignorance of the Methods by which God deſigns to Effect his Purpoſes. CHAP. V.

No ſooner had he thus reproved the Apoſtle, but he *called the People to him, with his Diſciples alſo*, Mark viii. 34—38, and told them, that if they would *come after* Him, they muſt expect to meet with great Difficulties, and great Hazards: But however the Ballance would be much on their ſides, if they perſevered in the Profeſſion of Him. For *whoſoever ſhall be aſhamed of me and of my words, of him ſhall the SON of MAN be aſhamed, when he ſhall come in his own Glory, and in his Fathers, and of the Holy Angels*, Luke ix. 26. St *Matthew* has it, ch. xvi. 27, 28, *For the* SON of MAN *ſhall come in the Glory of his Father, with his Angels, and then he ſhall reward every Man according to his Works. Verily I ſay unto you, There be ſome ſtanding here which ſhall not taſte of Death, 'till they ſee the* Son of Man *coming in his Kingdom.* It has been obſerved already, that the *Kingdom of Heaven*, or *of God*, is repreſented in the Prophet as a Kingdom, which from ſmall beginnings ſhould grow 'till it became a *Mountain, and ſhould fill the Earth. Jeſus*, who declared himſelf to be the SON of MAN mentioned by the Prophet, came at firſt to *open* this Kingdom, and to lay it's Foundations: and ſhall *come again* at the End of the World *to reward every Man according to his Works.* This laſt

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Advent of his, is plainly the Time when He is to come *in Glory*; when every Man ſhall appear before the Judgment-Seat of Chriſt, and receive according to the things done in the Fleſh. *This* coming of the Son of Man, ver. 27. is ſo cloſely connected with what follows of his *immediate coming*, ver. 28, which ſome then alive were to *ſee*, that it has rendered the whole obſcure. But his reaſoning is this; "Every Diſciple of mine "muſt renounce all Pleaſures, and reſign "himſelf up to whatever the Providence of "God ſhall lay upon him. *For whoſoever* "*will ſave his Life* by mean compliances, "ſhall loſe it hereafter; *But whoſoever will* "*loſe his Life*, or be ready to forego it, *for* "*my ſake*, and for the ſake of Virtue, *ſhall* "*find it*, by enjoyment of eternal Happi-"neſs. *For the* SON of MAN *ſhall come* "*in the Glory of his Father, and then ſhall* "*he reward every Man according to his* "*Works.* He ſhall have the Kingdom, as it "is propheſied of Him; and he ſhall enter "upon it *ſo ſoon*, that ſome here preſent "ſhall live to ſee him actually inveſted in "it."

That this is the meaning is evident from the parallel Place, *Mark* ix. 1. *Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of Death 'till they have ſeen the* Kingdom of God *come with* Power. So that *the coming of the* Son of Man

Man *in his Kingdom*, and, *The Kingdom of God coming with Power*, ſignifies the ſame Thing; and implies that the *Meſſiah*'s Kingdom was very ſoon to *begin*; and would be eaſily manifeſted by the Miraculous Gifts which would attend it's Preachers.

Six or *Eight Days* after this, happened the Transfiguration of our Lord; at which were preſent only *Peter*, *James*, and *John*. They ſaw what paſſed; and they heard the Voice of God pronouncing *Jeſus* to be his *Beloved Son, in whom* He *was well pleaſed*. As *they came down from the Mountain* Jeſus *charged them, ſaying, tell the Viſion to no Man, until the* Son of Man *be riſen again from the Dead*. Matt. vii. 9. Mark ix. 9. He had told them before that He was to be ſlain, and to *riſe again*; What paſſed at the preſent Interview of *Moſes* and *Elias*, they were not to diſcloſe 'till *after his* Reſurrection from the Dead. However having ſeen *Elias*, this put them in mind of that Prophecy of *Malachi*, chap. iv. 5. *Behold I will ſend you* Elijah *the Prophet, before the coming of the great and terrible Day of the Lord*. The Diſciples therefore *aſk him, Why then ſay the Scribes that* Elias *muſt firſt come*. He anſwered *that* Elias *is come already, and they knew him not, but have done unto him whatſoever they liſted; likewiſe alſo ſhall the* SON of MAN *ſuffer of them*. Matt. xvii. 10—12. Or as *Mark* has it, chap. ix. 12, *He told them*, Elias

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verily cometh firſt, and reſtoreth all things; and how it is written of the SON of MAN, that he muſt ſuffer many things, and be ſet at nought. This he inculcates again, *Matt.* xvii. 22, 23. *Mark* ix. 31. *Luke* ix. 44. The Son of Man, *ſhall be* betrayed or *delivered, into the Hands of Men; and they ſhall kill him, and the third Day he ſhall be raiſed again.* The thing which made them *not underſtand this ſaying*, Luke ix. 45, *Mark* ix. 32, was the Grandeur, and Majeſty in which the SON of MAN was deſcribed in the Prophet, which ſeems contradictory to the account here given of His *Sufferings and Death.* But ſince the Nature of the Kingdom, and the Methods by which it was to riſe, and the different States and Circumſtances of it, are now revealed, thoſe things which the Apoſtles at firſt could not conceive, are now palpable and eaſy to every Body.

Matt. xviii. 1. A Diſpute aroſe amongſt the Diſciples, *Who is the greateſt in the Kingdom of Heaven? Jeſus* taking a Child, and ſetting it before them, ſhewed them their Miſtakes about the *Nature* of his Kingdom, and recommends Humility as the beſt Qualification for the Goſpel-State. On this account he bids them, ver. 10, 11. *Take heed that ye diſpiſe not one of theſe little Ones; for I ſay unto you, that in Heaven their Angels do always behold the face of my Father which*

is in Heaven: For the SON of MAN *is come to ſave that which was loſt.* " Do not " be ambitious of Honours; nor diſpiſe " even *theſe little Ones*; For he that hath a " *Kingdom* given him, has condeſcended to " come into this World in this mean Con- " dition, only that he might recover and " preſerve that which otherwiſe would have " been loſt." CHAP. V.

Soon after this *Jeſus ſtedfaſtly ſet his Face to go to* Jeruſalem; and going through a Village of the *Samaritans*, They refuſed him the common Civilities of Entertainment, *becauſe his Face was as though he would go to* Jeruſalem. *James* and *John* when they ſaw this, were for commanding *Fire from Heaven to conſume them.* But *Jeſus rebuked them and ſaid, Ye know not what manner of Spirit ye are of, For the* SON of MAN *is not come to deſtroy Men's* Lives, ψυχὰς, *but to ſave them*, Luke ix. 56. " You do not conſider " the Genius, the Temper, the Diſpoſition " which the Goſpel-State requires: For He " that is the *Ruler* and *Governor* in that State, " is not come down from Heaven to puniſh " Men, or take away their Lives, but to " bring them to Happineſs by Eaſineſs and " gentle Converſation."

When He was at *Jeruſalem*, our Lord endeavoured to prove to the People that He was *The Chriſt*: But this he did in ſuch a way, and in ſuch Expreſſions concerning *The Father*,

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Father, that They *underſtood not*. John viii. 27. *Jeſus* obſerving this, *ſaid unto them, When ye have* lift up *the* SON of MAN, *then ſhall ye know that I am he*, i. e. He of whom it was propheſied that he ſhould receive a *Kingdom*.

In the 12*th*. Chapter of *Luke*, The Multitude being gathered together, he aſſured his Diſciples of the particular Providence of God; and ſaid, *Whoſoever ſhall confeſs me before Men, him ſhall the* SON of MAN *alſo confeſs before the Angels of God. And whoſoever ſhall ſpeak a word againſt the* SON of MAN, *it ſhall be forgiven him. but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven*, ver. 8, 10. The *Confeſſing him before Men*, is plainly the open acknowledging Him to be The *Meſſiah*; and whoſoever ſhould thus profeſs this Belief in Him as *The Chriſt*, Him would *Jeſus*, when He was in his *Kingdom*, publickly acknowledge as his Faithful Subject and Servant, and would publickly reward. " The Prejudices, " the Ignorance, the Infirmities, and the " vain Deference to the Authority of the " Scribes, may make you ſpeak againſt me " as the SON of MAN; and God will have " regard to theſe Defects, and will pardon " them: But whoſoever continues after my " Reſurrection to ſpeak againſt the *Holy* " *Ghoſt*, and the Signs and Miracles done by " *Him*, God will no longer pardon That Ob-

" ſtinacy

" ſtinacy and Perverſeneſs: it is the laſt means " of Conviction which he will ever afford." CHAP. V.

In the xviiith of St *Luke*, we have a particular Prophecy of the unexpected Appearance of the SON of MAN; occaſioned by the Demand of the Phariſees, *When the Kingdom of God ſhould come?* 20—37. In Anſwer to This, *Jeſus* tells them, that, *The* Kingdom of God *cometh not with Obſervation*; *Neither ſhall ye ſay, Lo here, or lo there*; *for behold the* Kingdom of God *is within you.* It is not in One part, or in another part of the World, as worldly Kingdoms are, but it is where-ever Men's Minds are influenced by Virtue, and a Senſe of the One God. Upon this he tells his Diſciples, of the Miſeries which were to attend his Followers, and how unexpectedly He ſhould again appear. *The days will come when ye ſhall deſire to ſee one of the days of the* SON of MAN, *and ye ſhall not ſee it.* You ſhall deſire to ſee me preſent with you, *and coming in Power*, but it will not be. *And they ſhall ſay unto you, See here, or See there: Go not after them, nor follow them*; *for as the Lightning that lightneth out of the One part under Heaven, ſhineth unto the Other part under Heaven, ſo ſhall alſo the* SON of MAN *be in his day.* [Matt. xxiv. ver. 27. *So ſhall alſo the* coming *of the* SON of MAN *be.*] *But firſt muſt he ſuffer many things, and be rejected of this Generation. And as it was in the*

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the days of Noah, *ſo ſhall it be alſo in the days of the* Son of Man.—*Likewiſe alſo as it was in the days of* Lot, *they did eat, they drank, they bought, they ſold, they planted, they builded; But the ſame day that* Lot *went out of* Sodom *it rained fire—and deſtroyed them all: Even thus ſhall it be in the day when the* Son of Man *is revealed*, Luke xvii. 22, 24, 26, 30. In Matt. xxiv. 39, it is; *And knew not until the flood came, and took them all away; So ſhall alſo the coming of the* Son of Man *be.* Deceivers, he tells them, will ariſe, and will talk of the Son of Man as taking poſſeſſion of his Kingdom, in one place, and in another. But they were not to believe them: For whenever that time ſhould come, he would do it in ſuch a manner as ſhould be viſible to all: And as men will be careleſs and negligent, and minding only their temporal concerns, they will be unexpectedly ſurprized with his Appearance.

This unexpected Appearance of his to judge the World is in other places foretold: Thus *Luke* xii. 40. *Be ye therefore ready, for The* Son of Man *cometh at an hour when ye think not:* and *Matt.* xxiv. 44. But always ſtill with a view to That *Kingdom and Power* with which he was veſted, and by which characters he was deſcribed in the Prophet. Take the Phraſe, *Son of Man*, to ſignify only, *A Man*, and what jejune and mean Notions will That give us in the places where

where the Words, SON of MAN, occur? Subſtitute in their places, *One of a mean and low Condition*, as Others ſay this Expreſſion ſignifies, and what Senſe will it make in numberleſs places? Whereas if it be taken uniformly as having a view to the perſon deſcribed under that Character in *Daniel*, the meaning of all thoſe places in which we meet with it, is rational and conſiſtent.

Thus *Luke* xviii. The Parable of the *unjuſt Judge* being urged, in order to excite men to pray with importunity, our Lord applies it thus. *Shall not God avenge his own Elect which cry day and night unto him, though he bare long with them? I tell you that he will avenge them ſpeedily. Neverthelefs when The* SON of MAN *cometh, ſhall he find Faith on Earth?* The time when he ſhall come as he is deſcribed, *in Power*, to judge and reward his Servants, is ſo far off, that Multitudes will give over the patient Expectation of him, and grow careleſs, and perfectly remiſs in their Duties. He plainly intimates that His own coming to Judge and to avenge, would be ſo remote, that very Many would have loſt all Patience and Perſeverance.

As he drew near his End, he gave Encouragement to the Twelve to perſevere, by aſſuring them, that as a Reward for forſaking all, and following him; *When the* SON of MAN *ſhall ſit upon the* THRONE *of his* GLORY,

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RY, *They alſo ſhould ſit upon twelve thrones judging the twelve tribes of* Iſrael. *Matt.* xix. 28.

Our Lord had ſeveral times before told his Diſciples what he was to ſuffer, and that he ſhould riſe again the *third* day. Sometimes indeed this was done in a figurative obſcure manner, which very few could underſtand; as when he ſaid, *John* ii. 19, *Deſtroy this* Temple, *and in* THREE DAYS *I will raiſe it up.* And again, *John* iii. 14. *As* Moſes lifted up *the Serpent in the Wilderneſs, even ſo muſt the* SON of MAN *be* lifted up, *&c. v. John* viii. 27. chap. xii. 32, 33. But now as he was going up to *Jeruſalem* the laſt time, he repeated to his Diſciples, what he had told them before [*v. Matt.* xvii. 9, 22. *Mark* ix. 9, 32. chap. viii. 31. *Luke* ix. 22.] very expreſſly, *That the* SON of MAN *ſhall be betrayed unto the Chief Prieſts, and unto the Scribes, and they ſhall condemn him to Death—And the* third day *he ſhall riſe again.* Matt. xx. 18. Mark x. 33. St *Luke* has it, *Behold we go up to* Jeruſalem, *and all things that are written by the Prophets concerning The* SON of MAN *ſhall be accompliſhed. FOR he ſhall be delivered unto the Gentiles,* &c. Luke xviii. 31, 32, 33. and he adds, ver. 34. *And they underſtood none of theſe things, and this ſaying was* hid *from them, neither* knew they *the things which were ſpoken.* The Reaſon of this

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this is evident, if we conſider their expectations, and their Prejudices, concerning the *Kingdom of Heaven.* They knew from what they had preached, That *the* Kingdom of Heaven *was at hand:* They knew what the Prophet had ſaid concerning the SON of MAN; that he had a Kingdom and Dominion *given him, that all People, Nations and Languages ſhould ſerve him, and that his Kingdom ſhould laſt for ever.* To tell them therefore of ſuch Sufferings, and ſuch a Death, was perfectly to them unaccountable: And this ariſing ſo naturally from the comparing the Prophecy and the Events of things together, ſhews us what the Diſciples themſelves meant by The *SON of MAN*, and what They underſtood their Maſter to mean. For taking *The Kingdom of Heaven* to be a *Kingdom* like thoſe of the World, conſiſting of earthly Greatneſs, of Riches and Honours, The Sons of *Zebedee* did by their Mother deſire to be advanced to the chief Places and Honours of it. When *Jeſus* told them their Miſtake, and ſaid that the way to the chiefeſt Honours of His Kingdom was to be *the Servant of all*, He adds, *For even The* SON of MAN *came not to be miniſtred unto, but to miniſter; and to give his Life a ranſom for Many.* Matt. xx. 28. *Mark* x. 45. *i. e.* Even *He* who has the Kingdom itſelf given him, came not into the World to demand Subjection, and Tribute, and worldly Splendor,

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Splendor, but to ſerve all Men, and even to lay down his Life for them.

As Jeſus had paſſed through *Jericho*, he took occaſion to go to the Houſe of *Zaccheus*, who was *a rich man, and chief among the* Publicans: *Luke* xix. And he addreſſed himſelf to Him thus, *This day is Salvation come to this houſe, foraſmuch as he alſo is the Son of* Abraham. *For* the SON of MAN *is come to ſeek and to ſave that which was loſt*, i. e. *Zaccheus*, though a Publican and therefore odious, and all his Family, are this day admitted to all the Privileges of the Goſpel-State: Nor ought any one to *murmur*, ver. 7, at this; For as the Kingdom of Heaven is to be ſet up by the SON of MAN, and to be ruled by him, ſo his coming into the World was with deſign to reclaim all he could, and bring them from the conſequences of Sin to a State of eternal Happineſs.

When *Jeſus* had entred *Jeruſalem*, John xii. certain *Greeks*, that were at *Jeruſalem* on occaſion of the *Paſchal* Feaſt, were very deſirous to ſee him, ver. 21. Upon this *Jeſus* ſaid, *The Hour is come that* The SON of MAN *ſhould be glorified.* That is, Things are now come to that point, that I ſhall ſoon enter upon the *Kingdom* deſigned for and promiſed to me, in the Prophets. *And I, if I be* lifted up, *I will draw all Men unto me. This he ſaid, ſignifying what Death he ſhould dye. The people anſwered him, We have heard*

out

out the Law, that Chriſt *abideth for* ever: *And how ſayeſt thou, The* SON of MAN *muſt be lift* up? *Who is this* SON of MAN, ver. 32—34. *i. e.* 'You talk of your *Death*; 'but the Prophets have plainly ſaid that *The* 'Kingdom *of the* Meſſiah *is to laſt for ever.* 'If you then are *The Meſſiah*, or which is 'all one, The SON of MAN, what do you 'mean by talking of your being *lifted up*, 'or *dying* at all; much leſs dying an igno-'minious Death? Τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου. 'Who *is This* who calls himſelf *The SON* 'of *MAN* ſo abſurdly, and inconſiſtently 'with the Prophets, who ſpeak of the *Do-'minion* He is to have, and not of his Death 'and Sufferings?' CHAP. V.

As he went out of the City and ſat upon the Mount of Olives, He foretold the Deſtruction of the City and of the Temple. A new Scene of things would plainly ariſe from thence; and thence they would be enabled to ſee the Connexion of ſeveral things, which whilſt the City ſtood, they could make no Judgment of. The Diſciples therefore came to him privately, and aſked him, *When ſhall theſe things be? and what ſhall be the Sign of thy coming, and of the End of the World?* τοῦ αἰῶνος, *of the Age?* Here he warns them againſt being impoſed upon by *many* that ſhould *come in his Name*, and pretend to be *Chriſt*, ὁ χριστὸς, THE *Chriſt*; and gives them, and us, ſeveral Marks by which we may judge

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of Events. Jeruſalem *was to be trodden down of the* Gentiles, *Luke* xxi. (as it now continues,) *until the times of the* Gentiles *be fulfilled.* After This, great Diſtreſs is to be in the World, *And Then ſhall they ſee* the SON of MAN *coming in a cloud with power and great Glory* [In the Clouds with Great power, *Mark* xiii. 26. In St *Matt.* chap. xxiv. 30. *Then ſhall appear the* Sign, (σημεῖον the Proof) *of the* SON of MAN *in Heaven; and then ſhall all the Tribes of the Earth mourn, and they ſhall ſee* the SON of MAN *coming in the* Clouds of Heaven with Power and great Glory,] *ver.* 27. *Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the* SON of MAN. At the End of the World the SON of MAN, ſhall come juſt as he is deſcribed in *Daniel* in the *Clouds of Heaven*, to judge the World: be ye therefore always ſo upon your guard, that ye may be able to appear before him.

In the xxvth of St *Matt.* 31. the Coming of our Lord is deſcribed in the very ſame Phraſeology, *When the* Son of Man *ſhall come in his Glory, and all the Holy Angels with him, then ſhall he ſit upon the* throne *of his Glory.* And much the ſame Inference is made, *ver.* 13. as in the preceding chapter, *Watch therefore, for ye know neither the day, nor the Hour wherein the* SON of MAN *cometh.*

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cometh. In both which places the Alluſion is ſo plain that there is no Occaſion to inſiſt longer upon it.

As the Death of our Lord drew nearer, he talked more openly concerning himſelf. *Ye know*, ſays he, *that after two days is the feaſt of the Paſſover, and* The SON of MAN *is betrayed to be crucified. Matt.* xxvi. 2. The Evangeliſt indeed had obſerved before, that He foretold his *Crucifixion*, chap. xx. 18, 19. Here he repeats it again, That notwithſtanding his having the *Kingdom*, yet he was to be *betrayed* and put to death in a very ignominious Manner. He ſoon afterwards expreſſly named the Man who was to do the ſcandalous Act. And as ſoon as *Judas* was gone out, *Jeſus* ſaid to the Eleven, *Now is The* SON of MAN *glorified, and God is glorified in Him*, John xiii. 31. 'This 'Scene of Actions which now I am to un-'dergo, though it ſeems ſhameful to me, 'conſidering how I am characterized in the 'Prophet, yet really will tend to my Ho-'nour, and will encreaſe the Glory of God.' *The* SON of MAN *goeth indeed as it is written of him; but woe unto that Man by whom the* SON of MAN *is betrayed.* Matt. xxvi. 24. Mark xiv. 21. Luke xxii. 22. The Meſſiah is indeed to be cut off, *as it was determined*, before He enters into his Glory: but this does not leſſen the Baſeneſs and Ingratitude of Him who thus wickedly betrays him.

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When *Judas* was coming with the Officers to ſeize him, our Lord had been at prayer, and his Diſciples ſleeping: He tells them therefore, *Behold, the hour is at hand; and the* SON of MAN *is betrayed into the hands of Sinners*, Matt. xxvi. 45. Mark xiv. 41. and when *Judas drew near to him* according to the Signal, *to kiſs him*, Jeſus *ſaid unto him*, Judas, *betrayeſt thou the* SON of MAN *with a Kiſs*. Luke xxii. 48. And exactly in the ſame manner after his Reſurrection, the Angels bid the Women, *Remember how he ſpake unto them, when he was yet in* Galilee, *ſaying*, The SON of MAN *muſt be delivered into the Hands of ſinful men*. Luke xxiv. 7. He who was exalted ſo high, as to have all *Power* and *Dominion* given him, yet was to be betrayed by the Wickedneſs and Avarice of a Man, who had been his Companion and Friend, and would make himſelf the Inſtrument of their Malice to put an End to his Life.

As *Jeſus* had thus frequently aſſumed to himſelf this Title, when he was upon his Trial, The High-Prieſt, reſolving to have it from his own Mouth, whether He were the Perſon he pretended to be, ſaid unto him, *I adjure thee by the living God, that thou tell us, whether thou be* The Chriſt, *The Son of God. Jeſus* then affirmed that he was; *Nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the* SON of MAN *ſitting on the right hand of power, and coming in* the Clouds of Heaven.

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Matt. xxvi. 64. *Mark* xiv. 62. *Luke* xxii. 69. The plain meaning of which is, That though you ſee me now in this low and deſpicable condition, very unlike the Perſon deſcribed as the SON of MAN in the Prophet, yet there will come a time, when I ſhall appear in the Manner and Form there deſcribed, and ſhall judge the World.

Theſe are all the Places, I think, in the *Four* Evangeliſts, where this Expreſſion is uſed. In the *Acts*, chap. vii. 56, St *Stephen ſeeing* our Lord *ſtanding on the right hand of God, ſaid, Behold I ſee the Heavens opened, and the* SON of MAN *ſtanding on the right hand of God.* He then ſaw Him in the Poſſeſſion of *all Power in Heaven and in Earth*; juſt as the SON of MAN is deſcribed in *Daniel:* And in the *Revelations* St *John* deſcribes him, chap. i. 13, as one *whoſe Countenance was as the Sun ſhineth in his ſtrength:* And chap. xiv. 14, as having *on his head a Golden crown.*

Since then The one uniform Senſe of this Phraſe is ſo evidently, and ſo naturally, to be accounted for from the Prophecy of *Daniel*, I conclude, that That Prophecy was in view whenever our Lord ſtiled himſelf, or any one elſe gave him the Title of, *The* SON *of* MAN.

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Of the Title MESSIAH, *or*, CHRIST, *in the New Teſtament, and whence it was derived.*

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IT has been already obſerved, that *about* the time of *Jeſus*, the *Jews* were in full Expectation of One whom They called, *The Meſſiah*, or which is all One, *The Chriſt*; from and by whom, according to the Notions then prevailing, and the falſe Inferences which they drew from the Prophets, they expected a *Temporal* Deliverance. *Simeon* is ſaid, *Luke* ii. 25. *to wait for the* Conſolation *of* Iſrael: and when he took *Jeſus* in his Arms, He declared, that His *Eyes had ſeen* the Salvation *which God had prepared for* Iſrael. But what they expected to be *done by* The *MESSIAH*, is not the Subject of the preſent Enquiry. That ſuch a Perſon, with ſuch a particular Title, was expected, is clear from what the *Woman of Samaria* ſaid, *John* iv. 25. *I know well that* Meſſias *ſhall come.* And the *Jews* argue, upon ſeeing what our Saviour did, *John* vii. 26, *Do the Rulers know indeed, that This* [man] *is in Truth* The Chriſt, ἆρά γε ἐπ-ω ἀληθῶς ὁ Χριστὸς?

Howbeit

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Howbeit we know this Man whence he is: But when The Chriſt, ὁ Χριϛὸς, *cometh, no Man knoweth whence he is*, ver. 27. And again, ver. 31. *When* The Chriſt, ὁ Χριϛὸς, *cometh, will He do more Miracles than this Man hath done?* And when They reaſoned about the Diſcourſes of *Jeſus*, ver. 41, 42, ſome ſaid, *This is* The Chriſt, *But others ſaid, ſhall* The Chriſt, ὁ Χριϛὸς, *come out of* Galilee? *Hath not the Scripture ſaid, that* The Chriſt, ὁ Χριϛὸς, *cometh of the Seed of* David, *and out of the Town of* Bethlehem, *where* David *was?* Theſe, and many other, Paſſages plainly ſhew the Expectation of the *Jews* of Old about a particular Perſon, who was to appear under the Name and Title of *The Chriſt*, or The *Meſſiah*.

The later *Jews* have ſtill the Expectation of *The Meſſiah*; and it is one of the Fundamental Articles of their Faith, *That* The Meſſiah *will come, and although he tarries long, yet they declare they will expect on 'till he does come.* The Commentator upon this Article in *Bombergius*'s Bible ſays, *He who doubts of the coming of* The Meſſiah, *accuſes the whole Law of Falſhood. Maimonides* has obſerved, that *all the Prophets from* Moſes *to* Malachi *have propheſied of ſcarce any thing elſe but of* Meſſiah the King. And *Abarbanel* ſays, that *the coming of* The Meſſiah *is declared in the Law, and the Prophets.* This is certainly the common and received

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Notion of the *Jews*, expreſſly contained in their Forms of Prayers, and inculcated by all their *Rabbies:* and though Rabbi *Albo* has contended that the Article of the *Meſſiah* ought not to be deemed a *Fundamental* one, yet he owns That the *Prophets did prophecy of the coming of The* Meſſiah.

It is not my Deſign to collect Paſſages to this purpoſe from the *Modern Jews*, ſince even ſuppoſing that They had *not* at preſent Expectations of a *Meſſiah*, yet their change of Notions would not alter the Truth of things; nor make the Sentiments of the *Antients* other than what in fact they were. However they agree ſo perfectly in the Expectation of ſomebody under that Title, that I know not any but what allow, that ſuch a Perſon is foretold or propheſied of, though they deny *Jeſus* of *Nazareth* to have been that Perſon.

It is ſuggeſted indeed by the Author of *The Grounds and Reaſons of the Chriſtian Religion*, &c. That not All *the* Jews *in our Saviour's time, and perhaps* none *before the* Captivity, *did ever expect a Real or Temporal* Deliverer, p. 33. This is grounded upon a Note of Mr *Le Clerc*, upon *Luke* ii. 38, where *Anna* the Propheteſs is ſaid to *ſpeak* of Jeſus *to All them that looked for Redemption in* Iſrael. Now,

Whereas it is ſuggeſted from the words of St *Luke*, (which are allowed, if conſidered by

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by themſelves, to be *capable* of the meaning here put upon them) that there were *Some* who did not *expect a Temporal Deliverer*. I anſwer; what if there were *Some* who through Careleſſneſs, or Prejudice, did not ſearch the Scriptures, or did not trouble themſelves about ſuch Matters, yet if it were the *general* Expectation of the Nation, That is ſufficient in this caſe. Now it is certain, that not only the *Phariſees* were in full Expectation of *The Meſſiah*, but this Notion prevailed amongſt the *low* and *illiterate* Part of the People. The firſt Diſciples of *Jeſus* were plainly ſuch: And their very way of talking upon theſe matters, plainly ſhews what their Expectations were. When *Andrew* had heard *John* the *Baptiſt* declare *Jeſus* to be *the Lamb of God*, he ſoon went in ſearch of his Brother *Simon*, and told him, *We have found The* Meſſiah, *John* i. 41. The next day *Philip* met with *Nathanael*, and told him, *We have found him of whom* Moſes *in the Law and the* Prophets *did write*, ver. 45. And upon *Jeſus*'s ſaying to him, *Before that* Philip *called thee, when thou waſt under the Fig-tree, I ſaw thee*; Nathanael, *anſwered*, Rabbi, *Thou art the* Son of God, *Thou art the King of* Iſrael, ver. 49. Which way did theſe Notions come into *ſuch* peoples thoughts, had they not been *generally* received in that Nation? And,

Whereas

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Whereas it is ſuggeſted, that *perhaps none expected a real Deliverer before the Captivity*; if by that is meant, that none expected *The Meſſiah*, under *That Name*, "*before the* "*Captivity*," I grant it. The reaſon is, He was not foretold by *That Name*, 'till *Daniel* propheſied of Him. And even ſuppoſing that *none did expect* a Deliverer *before* the Captivity, That will be ſoon enough to account for the Expectations of the Nation at and about the Time of our Saviour. But in Truth there was ſufficient *Reaſon* for the Expectation of that Perſon, who was afterwards ſpoken of by the Name of The *Meſſiah*, from ſeveral Prophecies in the Books of *Moſes*, and in the ſubſequent Prophets; though what Effect they did produce *of Old* in men's Minds, it is, at this diſtance, impoſſible to ſay.

The *Jewiſh* Nation are at this day in conſtant Expectation of a *Meſſiah*; and the Diſpute betwixt *Jews* and *Chriſtians*, conſiſts chiefly in this Point, whether their expected *Meſſiah* be or be not already come. Now conſidering the Circumſtances of the *Jews*, and their Averſion to *Chriſtians*, It is incredible that they ſhould ſo univerſally, as they now do, have come into this Expectation, had they not had a ſufficient Ground for it in their *ſacred Books:* and as theſe are the ſame now as they have been ever ſince the times of *Malachy*, and as far as appears the Expectation

tion has been the ſame; Therefore we may conclude, that they founded their Expectations upon their Prophets. Now, CHAP. VI.

The Expectation of the *Jews* is naturally and obviouſly to be accounted for from The Promiſe to *Abraham*, and to *David*, and the Viſion mentioned in *Daniel*. And the particular *Time* of his coming was grounded on that famous Prophecy of *Daniel*, chap. ix. 24—27. *Seventy Weeks are determined upon thy People, and upon thy Holy City—Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to build* Jeruſalem, *unto* The Meſſiah the Prince, *ſhall be ſeven Weeks and threeſcore and two Weeks: The Street ſhall be built again, and the Wall even in troublous Times. And after threeſcore and two Weeks ſhall* Meſſiah *be cut off, but not for himſelf*, &c.

To explain this Prophecy, and to ſhew it's exact completion in all it's parts is here needleſs, becauſe my Deſign carries me no further than to obſerve the *Places* from whence the *Jews* had their Notions of *The Meſſiah*, or *The Chriſt*. And if we examine all the Paſſages in the Goſpels and Acts, where *The Chriſt* is mentioned, it will appear that They allude to a Prophecy, wherein He is foretold under That Name. To cite a few Paſſages in proof of this ſhall ſuffice.

When the wiſe Men came to *Jeruſalem* to enquire concerning the Birth of *the King of*

the

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the Jews, *Matt.* ii. *HEROD gathered all the chief Prieſts, and Scribes of the People together, and demanded of them, where,* ὁ Χριστὸς, *The Chriſt* ſhould be Born. And Again, chap xvi. 13—16. *Jeſus aſked his Diſciples ſaying, whom do Men ſay, that I the* SON of MAN *am.* When They had told him the common Notions of the People, He puts the Queſtion to them, *But whom ſay YE that I am?* Simon Peter *anſwered and ſaid, Thou art,* ὁ Χριστὸς, The Chriſt, *the Son of the living God.* Mark viii. 29. Again, when the High-Prieſt at our Saviour's Trial, preſſed him to declare himſelf, who and what he was, He does it in this manner, *I adjure thee by the living God, that thou tell us whether thou be* The Chriſt, *the Son of God,* Matt. xxvi. 63. Luke xxii. 67. And when the People beheld him upon the Croſs, *they derided him ſaying, He ſaved others, let him ſave himſelf, if he be,* ὁ Χριστὸς, The Chriſt, *Luke* xxiii. 35. Each of theſe are plainly relative to ſome Prophecy concerning a perſon who was to appear under the Denomination of *The Chriſt:* and ſince the *One* place in the Old Teſtament, where the word *Meſſiah*, or *Chriſt*, is put *abſolutely*, and applied to a future Perſon who was to be a *King* or *Prince*, is this Prophecy of *Daniel*, it is highly probable that their Expectations of one under That Title, were founded upon This.

I think

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I think it needleſs to proſecute this Topic any further, becauſe the meaning of the Texts where the Term, *The Chriſt*, occurs, are ſo plain that it is not eaſy to wreſt them to a wrong Senſe. Who can miſtake the Apoſtle, when *Acts* ix. 22, he ſays, that Saul *encreaſed the more in Strength*; *and confounded the* Jews *which dwelt at* Damaſcus, *proving that this* [Jeſus] *is* The Chriſt, ὁ Χριστὸς? Or, when *Paul*, as his manner was, went into a Synagogue of the *Jews* at *Theſſalonica*, and *reaſoned with them out of the Scriptures, opening and alledging that* The Chriſt *muſt needs have ſuffered*, [compare *Acts* xxvi. 23, *That* the Chriſt *ſhould ſuffer*, εἰ παθητὸς ὁ Χριστὸς, That The Chriſt is liable to Sufferings] *and riſen again from the Dead, and this* Jeſus *whom I preach unto You, is*, ὁ Χριστὸς, The Chriſt, *Acts* xvii. 3. Every Paſſage has ſo palpable a Relation to ſome Prophecy in the Old Teſtament, which occaſioned that Expectation of the *Jews*, that without ſuch a Suppoſition it is impoſſible to conceive, or to apprehend the meaning of them. And if we conſider that particular Prophecy of *Daniel*, where *The Meſſiah*, by expreſs Name is foretold; and that *Jeſus* was *cut off*; and that this was done exactly at the End of the 70 *Weeks*, as it was in direct terms predicted by the Prophet;—Thus much we may conclude, That this Prophecy was the Paſſage in view in all the

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the Diſcourſes of *Jeſus*, and of his Apoſtles, when they preached him to be The Chriſt.

Thus far then we have advanced in our Argument: There was an univerſal Expectation of one from *Judea* who ſhould *reign* over all: This Perſon was expected under the Name and Character of *The Meſſiah*, or, *The Chriſt*. The Foundation of this was more than one Prophecy, of long ſtanding, before *Jeſus* appeared: The Prophecies of *Daniel* very naturally and clearly account, not only for this *Expectation* of the *Meſſiah*, but likewiſe for what *Jeſus* taught concerning, *The Kingdom of God*, or, *of Heaven*.

The next thing therefore to be enquired into, is, with what *Right*, or in Virtue of what *Proofs*, *Jeſus* laid claim to Thoſe Characters of SON of MAN, and the *Chriſt*, mentioned in the Prophet *Daniel*.

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How JESUS proved himſelf to be The CHRIST, or The MESSIAH, or The SON of MAN.

IT muſt be allowed on all hands, that a Man's aſſuming to himſelf the Title, or the Character, of The *Meſſiah*, is not a ſufficient reaſon for any one's believing him to be what he pretends to be; ſince Ambition, or Enthuſiaſm, or ſome private Views which we cannot enter into, will often put men upon acting a Part, and upon laying claim to Titles which do not belong unto Them. That *Some* in fact did ſo, ſoon after the Time in which *Jeſus* appeared, is evident: And He himſelf foretold, that there ſhould *ariſe Falſe Chriſts, and falſe Prophets, who ſhould ſhew great Signs and Wonders, inſomuch that, if it were poſſible, they ſhould deceive the very elect*, Matt. xxiv. 24. Mark xiii. 22. And indeed ſo many Pretenders have aroſe ſince His Times, That the Accounts of them have furniſhed Materials for a Volume, *De Pſeudo Meſſiis.* CHAP. VII.

The preſent Enquiry therefore is, How to diſtinguiſh the *True Meſſiah* from the *Falſe* ones. And

Firſt,

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Firſt, The *True Meſſiah* was to appear before the Deſtruction of *Jeruſalem*, and the final End of the *Jewiſh State*. This is evident, not only from the Prophecy of *Daniel* ſo often cited, which declares that *Meſſiah* was to be *cut off*, and that then the *people of the Prince that ſhould come* ſhould *deſtroy the City and the Sanctuary*, chap. ix. 26, 27. But likewiſe from *Gen.* xlix. 10. Now *Jeſus* did appear not only before *the City and the Sanctuary were deſtroyed*; but likewiſe died exactly at the End of the *Seventy weeks*, or 490 Years, *from the going forth of the Commandment to reſtore and to build* Jeruſalem, given to *Ezra* in the *Seventh* year of *Artaxerxes*. vid. *Eſdras* vii. 7.

But though This is no Proof that *Jeſus* is *The Meſſiah*, yet it is a Proof that *Others*, who have aſſumed the Character of *The Chriſt*, ſince the Deſtruction of *Jeruſalem*, *are not*, nor *can be*, what They pretend to be. I add therefore,

Secondly, That Jeſus himſelf always appeals to the *Works* which he did, to prove that he came from God, and was that SON of MAN ſpoken of, by *Daniel*. Had he called himſelf *The Meſſiah*, and given no Evidence of it, no doubt a wiſe man might juſtly have refuſed his Aſſent to him. For as he argues, *John* v. 31. *If I bear witneſs of myſelf, my witneſs is not true*, i. e. ought not to be admitted *as true*. But then He adds, *The* WORKS *which the Father hath given*

given me to finiſh, the ſame WORKS *that I Do, bear Witneſs of me that the Father hath* ſent *me*, ver. 33. And again, chap. x. 25. *The* WORKS *that I do in my Father's name*, they *bear witneſs of me.* And ver. 37. *If I do not the* WORKS *of my Father, believe me not: But if I do, though ye believe not* Me, [upon my own word] *believe the* WORKS, *that ye may know, and believe, that the Father is in me, and I in him.* So again, chap. xiv. 11. *Believe me that I am in the Father, and the Father in me, or elſe believe me for the very* WORKS *ſake.* This way of arguing was looked upon as ſo ſtrictly concluſive, that *Jeſus* declares *John* xv. 24. *If I had not done among them the* WORKS *which none other Man did, They had not had ſin.* And it was upon this foundation that the Apoſtles argued, that *Jeſus of Nazareth* was to be received as LORD, and THE CHRIST, or THE MESSIAH, becauſe *he was a Man approved of God among you by* Miracles, Wonders *and* Signs, *which God did by him in the midſt of you.* Acts ii. 22, 36.

The Miracles then of *Jeſus*, which at preſent I ſuppoſe to be *real*, demand our Attention to what He declares: and ſince that *He*, and He only, came within the *Time* foretold, and worked Miracles, and laid Claim to the Character of *The Meſſiah*; therefore I conclude that He is *The Chriſt*

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foretold. I would willingly remove ſome Difficulties propoſed by the *Author of the Diſcourſe*, &c. before I proceed any further. And,

Firſt, He ſays [Jeſus's] ‘ *Miracles had no* ‘ *effect on his own* Brethren, and Kindred, ‘ and Family, *who ſeem to have been more in-* ‘ *credulous in Him than other* Jews.—*Some* ‘ [of his immediate Followers and Diſciples] ‘ *did not believe in him but* deſerted *him*— ‘ *and thought he could not be the* MESSIAS, ‘ *when they ſaw him* ſuffer, *notwithſtanding* ‘ *his* Miracles *and frequent Declarations to* ‘ *them, that he was The* MESSIAH.’ p. 35.

The Anſwer to This, and ſuch like Objections, is eaſily to be gathered from the Circumſtances in which *Jeſus* appeared, and from the Difficulties and Straits he was in, in the finiſhing his Courſe. His *ordinary* way of acting, was to work a *Miracle*; and then to leave it to the Perſons with whom he was concerned, to draw the Inference he deſigned, that He was The *Meſſiah*. This was his *uſual* Method; though at proper Times, and proper Occaſions, He made no ſcruple to declare Who, and what He was. Thus, *John* iv. 26. He openly declared himſelf, *I that ſpeak to thee, am He*, i. e. the Chriſt. In other places He ſays only, *I am*, John xiii. 19. which is ſufficiently explained, *Matt.* xxiv. 5. *Many ſhall come in* my *Name ſaying*, I am the Chriſt. But generally he proceeded

in

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in a different Method. And indeed ſuch were the Circumſtances of things, that He could not plainly, παῤῥησίᾳ, in direct words, declare himſelf *The Meſſiah*, without drawing upon himſelf the *Romans*, and expoſing his Followers to the Imputation and Conſequences of Tumults and Sedition. But ſee this proved at large in Mr *Locke*'s *Reaſonableneſs of Chriſtianity*; where this Matter is ſet in ſuch a Light as can admit no diſpute. The falſe Notions which generally prevailed about the *Kingdom* of the *Son of Man*, and the Prejudices of the People, were ſo ſtrong; and the Imagination of Temporal Grandeur was ſo prevalent; that there was little room for Reaſon, and leſs for Obedience, to One who reverſed every Notion which they were ſo fond of. His own *Brethren*, like other people, ſaw the *works* he did: But yet preconceiving a *Temporal Kingdom*, and the Glories, and Honours of Regal Majeſty; and ſeeing *Jeſus* appear ſo very different from what the Kings of the Earth did; They did not believe him to be a *King* of his *own Kingdom*, *i. e.* of a Kingdom, wherein there were no ſuch viſible things as Glory and Honours. When ſome of his Diſciples *went back and walked no more with him*, John vi. 66, it was plainly owing to this, that when the people from the Sight of a *Miracle* would have *taken him by force, and have made him a King*, ver. 15, he avoided it, and retired

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by himſelf. They imagined him The *Meſſiah*; and That rightly: But when he avoided to appear as what They (though falſely) thought The *Meſſiah* ſhould appear, and be, they deſerted him. The Miracle therefore of *Jeſus* proved what it was intended to prove, *viz.* That *Jeſus* came from God. But then that Miracle would not prove what it was not intended to prove, *viz.* not only that he was *The Meſſiah* propheſied of in the Old Teſtament; but likewiſe that he was *a Temporal Prince*; which was not propheſied in *Daniel*, or any where elſe.

It is certain that '*a Miracle cannot make* '*a foundation valid which is invalid.—Can* '*never make a Prophecy fulfilled which is not* '*fulfilled.*' Grounds and Reaſons, *p.* 32. But a Miracle will ſhew a Man to have ſuch or ſuch Advantages, or Privileges from God, which were many years beforehand foretold that he ſhould have. Suppoſe that it was foretold that The *Son of Man* ſhould have *a Kingdom*; but yet no man can ſay, Who this *Son of Man* is. I ſay, the Man that ſhould *raiſe* a *Dead* perſon to *Life*; or that ſhould, with a word only, give *Eyes to the Blind*, or *Feet to the Lame*, and ſhould declare himſelf to be *That Son of Man*,—He would give a ſufficient Evidence of it; and he that ſhould oppoſe him, would be juſtly deemed perverſe and obſtinate. The Miracles therefore which *Jeſus* did, were really ſufficient

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ſufficient proofs to the *Jews* that he was *The Meſſiah*; though they were not indeed proofs of his being a *Triumphant* Temporal Prince in *Their* Senſe, and upon *Their* Notions, which were not in the Prophets, and in conſequence were without foundation.

2*dly*, He ſays, 'That Miracles *are no* 'otherwiſe to be conſidered as Proofs *of any* 'Points, *then as fulfilling the Sayings in the* 'Old Teſtament, *like other Goſpel-matters* 'and Events, i. e. *as comprehended in, and* 'exactly conſonant to the Prophecies concern-'ing the Meſſias.' Grounds and Reaſons? *p.* 37. I reply;

This is ſaying, that *a Miracle*, or rather a Series of Miracles, would not prove a Man to come from God, unleſs the Miracles themſelves were foretold! Miracles are Credentials of a Man's being approved by God, if the thing, for the confirmation of which Miracles are wrought, be ſuch as is *probable*, and nothing inconſiſtent with Reaſon, and no Oppoſition is made by any other Miracles to it. When therefore Miracles were applied to the proof of this, that Jeſus was *The Son of Man*, They proved ſo much: becauſe it is impoſſible to conceive that a Wiſe Governor of the Univerſe, would permit any Man to impoſe neceſſarily upon honeſt Searchers after his Will, and never interpoſe to reſcue them from the Deceit.

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The Miracles of *Jeſus* were a Series of Miracles, Many, and Great, and ſuch as juſtly demanded the Attention of the People. No Conteſt betwixt him and Others on their account appears; nor any Interruption or Reſtraint of them, whenever he thought fit to exert them. Greater Proofs cannot be conceived; nor is it poſſible to imagine that God would permit ſuch Evidence to paſs uncontrolled, if he had not ſet his Seal to, and approved, His Conduct and his Pretenſions. Had indeed no Perſon been ſpoken of, as the MESSIAS, in the Old Teſtament, the Miracles of *Jeſus* could not, in the nature of things, have proved him a Perſon *foretold* in the Old Teſtament; becauſe as This Author has well obſerved, *p.* 32. Miracles *can never render a foundation valid, which is in itſelf invalid; can never make a falſe Inference true; can never make a* Prophecy fulfilled, *which is not* fulfilled.

But then I have ſhewn at large that a MESSIAH was foretold in the Old Teſtament. *Miracles* will therefore prove the claim of him that does them, to That Title, if he pretends to it; or elſe we muſt lay aſide all Notions of the Being of God, as a Governor and Director of this World. And conſequently, ſince *Jeſus* worked Miracles, and aſſumed to himſelf, the Title of The MESSIAH, His claim was Juſt and Indiſputable.

Thirdly,

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Thirdly, This Author asserts, that "Miracles [alone] will not prove *Jesus* to be "the MESSIAH prophesied of in the Old "Testament, nor his Mission to be divine:" *p.* 37. and therefore the Jews might "*as* "*justly reject* Jesus *asserting his Mission and* "*Doctrine with* Miracles, *as any other Per-* "*son who in Vertue of* Miracles *would lead* "*them into* Idolatry, 'till they could be satisfied *from the Old Testament* that Jesus "was the Messias." *p.* 36. I answer,

1. That it is allowed that no Miracle can prove a thing which is false to be true: Nor can any Miracle prove that a Doctrine which is inconsistent with Reason ought to be admitted: And therefore any Person who would attempt to lead a Man into *Idolatry* by means of a Miracle, ought not to be received, and hearkened to. The Reason is, that in such an Instance, An Appeal is made *to* Reason *against* Reason at the same time. But when a Person offers to prove a Point which is very *consistent with* Reason, by an Appeal to a Miracle, he ought to be heard, because he acts no unreasonable part. When *Jesus* therefore by Miracles would prove himself the Person promised to *Abraham* and *David*, and prophesied of by *Daniel*, and worked *Many* Miracles for it, his Procedure was very just; because there was no Impossibility in the Nature of the Thing, why he might not be *That* Person; and the Attesta-

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tion of Miracles was a Sign that He was approved by God in That Claim. A man that works a Miracle for *Idolatry*, attempts to prove an Abſurdity in the *reaſon* of things: And as he muſt appeal to our *rational* Faculties for the Truth of the Miracle, and for the Inferences from the Miracle; So thoſe very *rational* Faculties would be by ſuch a Miracle deſtroyed.

But then It has been already ſhewn that The MESSIAH was foretold in the Old Teſtament: Not, indeed, *that* JESUS *was the* MESSIAH; for that was not, nor could be *foretold*; but *The Meſſiah* was to be *expected* in the courſe of things; and when *Jeſus* did appear, He was to *prove* himſelf by Miracles to be the Perſon preſignified; and when This was done, He ought to be received as *The Chriſt*.

Fourthly, It is objected, " That the *Apo-*
" *ſtles—did expect a* temporal *Prince,—'till*
" *they came to underſtand the ſpiritual Senſe*
" *of the Scriptures:—and ſeem to act an* in-
" conſiſtent *part in interpreting the Scrip-*
" *tures in ſo many reſpects about* Jeſus *as they*
" *did according to the* traditional Rules and
" Explications *of the* Jews, and *yet* rejecting
" *their* traditional Explication *in reſpect to*
" *the* temporal Kingdom *of their* Meſſias."
p. 36, 37.

I readily acknowledge that *the Apoſtles did expect a Temporal* Meſſiah: and did at firſt diſbelieve

diſbelieve that the *Meſſiah* was to *ſuffer*; Whether " they *diſbelieved* at firſt JESUS " to be the MESSIAS on account of his " *Sufferings*," as this Author aſſerts, or only *doubted* about it, is not worth while to enquire. But they were certainly in the belief of a *Temporal* King, and underſtood at firſt the Scriptures in That Senſe. Afterwards, when they found ſufficient Reaſon to alter their Notions, they interpreted ſome Scriptures in a very different manner. Is there any Abſurdity in this Conduct? Surely none.

In Truth, when *Jeſus* appeared and declared himſelf to be The *Meſſiah*, it was not his Buſineſs to refute " *the traditional Ex-* " *plications*", which the *Jews* had ridiculouſly made of their Prophets; but it was to prove himſelf to be what the Prophets had foretold concerning *the Son of Man*; which would be in conſequence indeed refuting their Explications, as *rectum eſt ſui index & obliqui*. The Prophet *Daniel* had foretold that a *Kingdom* ſhould be given to the *Son of Man* during the 4th Monarchy. The *traditional Explications* of the *Jews* of this Prophecy were as abſurd, as at preſent the *traditional Explications* of ſeveral Doctrines in Chriſtianity are among ſome Chriſtians: They are mere Inventions of Men, ſupported only by Human Authority, but have no Foundation in the Scriptures themſelves. *Jeſus* therefore declared himſelf to be *what the Prophets* foretold;

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told; not what *their traditional*, groundleſs, and fanciful *Explications* of the Propheſies ſaid he ſhould be. If they made their Inventions to be THE Prophecy itſelf, or if they deemed their Additions to be of equal concern, *His* Buſineſs was to reduce them *to the Law and to the Teſtimony*. If he proved himſelf to be That *Son of Man*, and in conſequence to be the *King* of That *Kingdom* which God deſigned to erect, the natural conſequence is, That he was to be hearkned to in relation to the Nature, and to the Laws of his own Kingdom. But thus it ever was, and I fear will ever be: Men are for eſtabliſhing their own Notions inſtead of the Notions of God; and then when any one would bring them back to the pure, and ſincere, and uncorrupt Word of God, he is treated as a common Enemy and perſecuted; and *crucify him, crucify him*, is all that can be heard, and all that will be ſaid.

Jeſus then proved himſelf to be That SON of MAN, That Perſon whom *Daniel* ſaw, and to whom a Kingdom was given: and This He proved by a Series of Miracles, *by Wonders and Signs which God did by him* in the Land of *Judea*. But as This is a Fact of too much Importance to be taken for granted, the next Step is to ſhew upon what Grounds we think thoſe Miracles were truly performed.

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What Evidence there is for the Miracles *which* JESUS *did.*

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IT may perhaps be thought improper to cite the Authors of the Four Goſpels in behalf of the Miracles which *Jeſus* did, becauſe They may be looked upon as *Parties*; and therefore that no more regard is to be paid to their Relations in theſe Caſes by Deiſts, than is paid by Proteſtants to *Ribadineira*, or *Maffeus*, or *Bouhours* for the Miracles of *Ignatius*, or indeed to any other Jeſuit, who ſcruple not to tell a Thouſand lying Stories for their Founders Credit. It muſt be owned, that there has been in the World a great deal of Cheat and Impoſture; and that Men of Learning have ſo long concurred in propagating Pious Frauds, and in writing the Lives of Hypocrites, or Enthuſiaſts, and Mad-men, who have pretended to work Miracles, 'till they have almoſt deſtroyed the Natural Evidence which true Miracles afford, by hardly leaving us a poſſibility of diſtinguiſhing betwixt the Evidence for them and pretended ones. When *Athanaſius* can write the Life of St *Anthony*, and

Severus

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Severus the Life of St *Martin*, and *Gregory* the *Great* the *Lives and Miracles of the Italian Fathers*, and other Legendary Writers the reſpective Fables they patronize, whatever paltry Deſigns they may have in view, or whatever Points they may pretend to gain by ſuch Writings, they ſap the Foundations of Chriſtianity itſelf, and make it very difficult for thoſe true Miracles which ſupport it, to gain any Credit.

However, *Miracles* are *Facts*; and therefore the Evidence for the Truth of them is, in general, of the ſame Nature with the Evidence for all other *Facts*; And if we are able to diſtinguiſh in Other caſes Truth from Falſhood, or can come at ſufficient Proofs of what (for Inſtance) *Alexander* the *Great* did, by the very ſame methods we may come at the Knowledge of what *Jeſus* did: and That which is allowed to be ſufficient Evidence in the One Caſe, ought not to be abſolutely rejected as inſufficient in the Other. But in truth the Evidence of the Miracles of *Jeſus* is much ſtronger than what can be produced for moſt Facts done ſo many hundred Years ago; and conſequently ought in common Juſtice to be admitted.

Be it ſuppoſed then that common *Hiſtorical* Evidence for *miraculous* caſes is not to be admitted as ſufficient, the Evidence for the Miracles of the Goſpel is, I ſay, much ſtronger than what can be produced for common Facts.

There

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There are in the New Teſtament many *Prophecies* of diſtant Events; and we who live at this time, are able to judge of their Truth or Falſhood. Every body knows, that it is not in the power of *Man* to *foreſee Futurities*, or to relate what is to happen ſeveral hundreds of years before they come to paſs. If therefore our Saviour, and his Apoſtles did in fact *foretel* thoſe things which We now ſee with our own Eyes to be accompliſhed, it follows that They were under a *Supernatural* Aſſiſtance: and if this be *Eye ſight Evidence* to US, it follows, that it is *poſſible* at leaſt, that they *might* be enabled to *work Miracles* by that *Supernatural* Power, by which they *foretold* thoſe Events which we *ſee* to have happened in the World. We have then a ſtronger Evidence for the *miraculous* Facts of the Goſpel, than is to be produced for other common *Hiſtorical* Facts; or than is to be produced for all thoſe *lying Wonders* which have been told, to do honour to *Saints*, or to the reliques of Martyrs in whatever Age they have lived.

The *Poſſibility* and *Credibility* of Miracles, *as ſuch* being thus laid down, let us next conſider the Evidence that is producible for thoſe of our Saviour. And even this will appear much ſtronger than what is capable of being ſaid on common and ordinary paſt Facts.

If it be ſaid that the Evangeliſts are profeſſed *Friends* to *Jeſus*, and therefore Their Relations

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Relations ought to be rejected upon That account: my Anſwer is, That this alone is never eſteemed a ſufficient reaſon for rejecting the Teſtimony of a *Friend*, who is well acquainted with the Life and Actions he relates; (Nay on the contrary ſuch accounts are generally moſt valued;) unleſs there are ſuch Circumſtances, as give ground to ſuſpect the Writer to be partial and inſincere.

I own indeed that Circumſtances may be ſo ſtrong againſt a particular Evidence, that little or no regard is to be paid to it. The Fact itſelf may be ſo ridiculous; Or the End of it may be ſo trifling; Or Intereſt may be ſo nearly concerned; that it is oftentimes eaſy to diſcover the Byaſs which draws the Hiſtorian from the Truth. But then where the Intereſt of a Perſon is plainly contrary to His Teſtimony; and the Fact he tells is worthy the Agent to whom He imputes it; and the End is good and noble; where it is not probable, that a Man is either impoſed on himſelf, or is willing to impoſe upon Others, it is very unreaſonable under theſe Circumſtances to reject ſuch a Man's Teſtimony. Now

The Evangeliſts, Two of them at leaſt, were *Eye-witneſſes* of what *Jeſus* did; They *ſaw* him work his Miracles, and teſtified what They had *ſeen*. They could have no Worldly Intereſt to ſerve; Nay they knowingly expoſed themſelves to infinite Hazards, and

and Inconveniencies, for nothing elſe but the Witneſſing what they did. They were plain, illiterate, Men; free from all Policy or Cunning: and their Writings ſhew them to be artleſs, and ſimple, and ingenuous: Their Fundamental Doctrine was, to *follow things honeſt in the ſight of all Men*; to *renounce the hidden things of Diſhoneſty: not to handle the Word of God deceitfully*; *to lay aſide all Guile, and Hypocriſy*; *to put away all Lying*; *and to ſpeak Truth every Man with his Neighbour:* And all this with the ſolemneſt Appeals to God for the Truth of what they ſaid. As theſe were the Doctrines they Taught, ſo they every where declare with what impartiality all Mankind ſhall be judged at the laſt Day; that God will take cogniſance of every Man's Actions; and the Workers of Iniquity ſhall certainly be condemned to Puniſhment in a place *where the Worm dieth not, and the Fire is not quenched.* What *Probability* is there, that Men under theſe Circumſtances, ſhould write and publiſh to the World notorious Falſhoods? Beſides, CHAP. VIII.

There are throughout St *Paul*'s Epiſtles the evideneſt marks of *Diviſions* amongſt the Followers of *Jeſus.* They had their Heats, and Animoſities, and Diſputes; and great Parties oppoſed St *Paul* himſelf, and were for following other Maſters and Teachers of Chriſtianity. What did St *Paul* do in

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in this Caſe? Did he *ſubmit* to them, or as People muſt do, if they are acting a fraudulent part under cover, give way to their clamours for fear of a Diſcovery? When he ſtood ſingle againſt many, and threatned the Diſobedient with his coming among them with a Rod, and actually exerciſed a high act of Power over ſome Offenders; is it not ſurprizing that none of them ſhould diſcover what they knew, or had heard, of a Fraud? That none of them ſhould lay open *the cunningly deviſed Fable?* Or is it not ſurprizing that every body ſhould tamely ſubmit to ſo palpable an Impoſture, as Chriſtianity is now pretended to be?

It is true that This Argument extends no further than to St *Paul*, and to *His* Actions: And it may be ſaid that the People of *Rome*, of *Corinth*, *Galatia*, &c. knew nothing of the Miracles of *Jeſus*, but what they heard from the Apoſtles; and therefore had it not in their Powers to diſcover the Falſity of them. But then St *Paul* appeals to the *Mighty Signs and Wonders* done by himſelf, *by the Power of the Spirit of God*, Rom. xv. 19. And 1 *Cor.* ii. 4, 5, He aſſerts his *preaching to be in demonſtration of the Spirit, and of Power*, that their *Faith ſhould not ſtand in the Wiſdom of Men, but in the* POWER *of God.* And again, *Gal.* iii. 5, the Apoſtle ſpeaking of himſelf, ſays, *He that miniſtred you the* Spirit, *and worketh* Miracles

among

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among you. How comes it to paſs, that St *Paul* ſhould dare to appeal to ſo many People for the Truth of his *Miraculous Powers*, if they were not fully ſatisfied of the Truth of the *Facts* done amongſt them? He appeals even to *Adverſaries*, in the Caſe before us; and for what every one amongſt them could eaſily have confuted, and would certainly have declared againſt, had the Facts been falſe. If therefore we have no reaſon to *doubt*, but that wonderful works were done by the Apoſtles in the Name of *Jeſus* of *Nazareth*, we can have no reaſon to queſtion, whether *JESUS himſelf* was the real Author of the Miracles ſaid by Them to be done by Him.

Even the Adverſaries of Chriſtianity, thoſe who wrote profeſſedly againſt it, never pretend to bring any *Witneſſes* of the Falſhood of the Miracles, or of thoſe who aſcribe Miracles, to *Jeſus*. They treat indeed the Miracles as contemptible things, done in obſcure Villages; as Impoſitions upon ignorant, fooliſh, country people; as the Tricks of Jugglers, and ſtrolling Cheats and Impoſtors; Or they impute them to *Magick* Art: But then all this is ſaid at random, and without any pretence to Proof, or Authority, or Tradition; without which the Aſſertions of Men who lived, One of them 150 Years, as *Celſus*; another [*Porphyry*] 240; the 3d, *viz.* *Julian*, 300 Years at leaſt, after the

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Time of *Jeſus*, can be of no weight, and are to be looked upon as mere Calumnies. But to ſet this in a better light, I add,

1. That Three of the Goſpels were wrote within Thirty years after the Death of *Jeſus*; and St *John*'s Goſpel was publiſhed about Sixty-Two or Three years after it. Now each of theſe containing an Account of Miracles done by *Jeſus*; and Each of Them being received as Sacred amongſt Chriſtians, and the Number of Chriſtians multiplying daily from the Preaching of the Apoſtles, and in conſequence much *Debate* ariſing betwixt *Jews* and *Chriſtians*, and *Gentiles* and *Chriſtians*;—I ſay, conſidering theſe Circumſtances, *Celſus*, and *Porphyry*, and *Julian*, could not have failed to have known, and to have cited them, had there been any Hints, or Memoirs, extant in their reſpective times, which contradicted the accounts of the Miracles done by *Jeſus*. They were all of them Men of fine Parts, and great Reading; and as they wrote profeſſedly againſt Chriſtianity, they could not but have cited their Authors, had they known any who had denied the Facts of Chriſt. But this being never done, it is ſo great a preſumption in favour of the Truth of the Miracles done by *Jeſus*, that it amounts even to Evidence for them.

2. Any Conceſſion of the Facts done by *Jeſus*, (which yet is often made by the antienteſt Adverſaries to Chriſtianity) could not

ariſe

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ariſe from any fears of offending the *Supreme* Powers; nor of drawing upon themſelves any Inconveniencies from the *People*. For when *Celſus* and *Porphyry* wrote, the Governing Powers were open Enemies to Chriſtianity; and Chriſtians were in a perſecuted State. *Julian* was Emperor himſelf; and wanted no Will to have brought about his Deſigns: Nay he Once had been a *Chriſtian*; and had employed his Pains in the Study of the Chriſtian Religion. Could he therefore have charged the Evangeliſts with Falſhood; or had he been able to have denied the Facts which *Jeſus* did; He could be under no Fears, nor under any Temptations to allow them.

3. There is nothing more uſual amongſt theſe Writers than to impute the Miracles of *Jeſus* to *Magic*; Or to compare the Actions of *Apollonius Tyanæus*, and of *Ariſteas Proconneſius*, &c. with thoſe done by *Jeſus*. Now the attempt to compare the Actions of Theſe Men with the Actions of our Lord, Or the imputing them to *Magick*, is, in effect, acknowledging *wonderful things* to have been performed by *Jeſus*. It is very abſurd and ridiculous to pretend to *compare* Actions together, when Men are convinced that there have been no ſuch Actions; and when it is ſo much more to the purpoſe abſolutely to deny them.

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4. Admitting the Juggling Tricks of *Apollonius* to be true Miracles, and to have been done juſt as *Philoſtratus* reports them; Yet there is this apparent difference in the Caſes: The Miracles of *Jeſus* were performed for a particular good *End:* The Miracles of *Apollonius*, whatever they were, do not appear to be done with a view to any End whatever: He gathered no Followers; He made no Diſciples, nor did he pretend to make any: Whereas the Deſign of *Jeſus* was to teach mankind the worſhip of the One God; to give them the perfecteſt Rule of Action; and to bring Life and Immortality to the Light through the Goſpel.

5. When *Celſus* calls the Miracles of *Jeſus*, *Romantick Miracles*, or gives the Name of *Fables*, or *Inventions*, to the Accounts of them, He does this without Proof; without Teſtimonies; without any Witneſſes; without pretending to diſcover any Authority for calling *Facts* ſo well teſtified from the Beginning, by ſuch a Name. As if a bare Denial *without* proof, were Evidence *againſt* Proof: Or as if the Teſtimonies of plain, and honeſt, and ſincere Men concerning what they themſelves *ſaw* and *felt*, were of no account, when no one thing is ſuggeſted to invalidate their Credit! From all which I argue that the Miracles of *Jeſus* were really performed; and that which is related of them by the Evangeliſts is true.

Having

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Having ſaid thus much concerning the *Facts* by which *Jeſus* proved himſelf to be The *Meſſiah*, the next Enquiry is, what were the *Topicks* made Uſe of by his immediate Followers in preaching the Goſpel of the Kingdom; and by what Arguments *They* proved him to be *The Chriſt*, and *Lord of all.*

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Of the RESURRECTION *of* JESUS.

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HAVING already conſidered what Evidence there is for the *Miracles*, by which *Jeſus* ſhewed himſelf approved by God, and to which he conſtantly appealed for the Truth of his being the *Meſſiah*; The next Point is to conſider His *Reſurrection*, to which he referred thoſe who demanded ſome further *Sign*, or Evidence, than what he had already given: and upon which the Apoſtles erect almoſt the whole Structure of Chriſtianity. St *Paul* makes no ſcruple to declare, that *If* Chriſt *be not* riſen, *then is our preaching vain, and your Faith is alſo vain*, 1 Cor. xv. 14, 17. And when the Apoſtles met together juſt after the Aſcenſion of *Jeſus*, *Peter* inſiſted upon the *Neceſſity* of ordaining one, who was *to be a witneſs with them of*

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Jeſus's Reſurrection, Acts i. 22. In purſuance of the ſame Notion, Acts ii. 24, 32, *Peter* tells the *Jews*, that him *whom they by wicked hands had crucified and ſlain, God had* raiſed up, *having looſed the pains of Death, becauſe it was not poſſible that he ſhould be holden of it.*—*This* Jeſus *hath God* raiſed up, *whereof* we *all are* witneſſes. Again, chap. iii. *Peter* urges the ſame Argument to prove that *Jeſus* was the *Meſſiah*, becauſe *God had* raiſed him *from the dead, whereof we are witneſſes*, ver. 15. and ver. 26. *God having* raiſed *up his Son Jeſus, ſent him to bleſs you.* In the ivth Chapter, when the Apoſtles were examined before the Rulers, and Elders, and Scribes, in relation to a Cure they had done upon an impotent Man, *Peter's* Anſwer was, ver. 10, *Be it known unto you all—that by the Name of* Jeſus Chriſt *of* Nazareth, *whom ye crucified, whom God* raiſed from the dead, *even by him doth this man ſtand here before you whole.* Thus *with great Power did the Apoſtles give* witneſs *of the* Reſurrection *of the Lord* Jeſus, ver. 33. *vid.* Acts v. 30, 32. And again: When *Peter* inſtructed *Cornelius* in the Faith of Chriſt, *Acts* x. His Aſſertion was, JESUS *was Lord of all*; ver. 36. and his Evidence for it was, *Him whom they ſlew and hanged on a Tree, God* raiſed up *the third day, and ſhewed him openly. Not to all the People, but unto* WITNESSES, *choſen before of God, even to* us *who did* eat and drink

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drink *with him after he* roſe from the dead. Theſe are the Arguments which *Peter* uſed in Proof of *Jeſus*'s being *the Chriſt*.

St *Paul* made Uſe of the ſame in the Courſe of his Preaching; *Though*, ſays he, the *Jews found no Cauſe of death in him, yet deſired they* Pilate *that he ſhould be ſlain. But God* raiſed him from the Dead. *And he was ſeen* many Days *of them which came up with him from* Galilee *to* Jeruſalem, *who are his* Witneſſes *unto the people: And we declare unto you glad tidings, how that the Promiſe which was made* to the Fathers, God hath *fulfilled the ſame unto us their children, in that he hath* raiſed Jeſus *again.* Acts xiii. 28—33. See alſo Acts xvii. 31.

As The *Reſurrection* then of *Jeſus* was a fact of ſuch conſequence, it is neceſſary to conſider diſtinctly the Circumſtances of it, as they are recorded in the Evangeliſts, and ſo much inſiſted on by the Apoſtles in all their Preachings; and by St *Paul* in particular, in his Epiſtle to the *Corinthians. He was buried, and roſe again the third day according to the Scriptures; he was ſeen of* Cephas; *then of the* twelve; *after that he was ſeen* of five hundred Brethren at once; *after that he was ſeen of* James; *then of all the* Apoſtles; *and laſt of all, he was ſeen by* Paul *himſelf*, 1 Cor. xv. 4, 5, 6, 7, 8. And this is the more neceſſary, becauſe the Evangeliſts com-

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pared together, are charged with a great many expreſs Contradictions in their relations of this important Fact.

But before I come to account for the *Circumſtances* of the Reſurrection, it is fit to obſerve, That there is no *Abſurdity*, nor no *Impoſſibility* in the Nature of the thing, that a Man ſhould be really Dead and Buried, and continue in that State ſome thirty Hours or more; and that then he ſhould live again, and ſhew himſelf openly to many. There is nothing in all this more hard to conceive, than how the Body itſelf is formed at firſt; or how the Liquids and Solids are ſo exactly proportioned, and adapted to each other, as to anſwer all the Ends of Life.

If therefore there be any thing which occaſions our heſitation about a *Matter of Fact* of this Kind, it muſt ariſe either from the *Circumſtances* in the Narration, which claſhing with one another, or being inconſiſtent, or contradictory, muſt make the whole Narration ſeem fabulous: Or elſe from hence, that the *Witneſſes* who relate it were deceived, or have a deſign to deceive. Every Circumſtance therefore that ſeems of any Conſequence in relation to our Saviour's Reſurrection ſhall be examined, and the whole be ſhewn to be ſuch an account, as may induce a reaſonable Man to believe it. The Hiſtory is thus.

Early

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Early in the Morning, *before Break of Day*, John xx. 1, The Two *Mary's*, and other Women, ſet forward towards the Sepulchre. Whilſt they were on the Way, they ſaid to one another, *who ſhall roll away for us the Stone from the Door of the Sepulchre*, Mark xvi. 4. But when they came thither, they found the *Stone taken away from the Sepulchre*, John xx. 1. (This was done by *an Angel*, Matt. xxviii. 2.) *Mary Magdalen* ran back *alone* to the City, and told *Peter* and *John*, *They had taken the Lord out of the Sepulchre*, and *we know not where they have laid him*, John xx. 2. In this Interval whilſt *Mary* was gone to the City, the other Women entered the Cave, and ſaw an Angel, who ſat upon the Stone of the Sepulchre, which he had rolled away, who ſaid to them,—*Fear not ye*,—*Go tell his Diſciples that He is riſen*, &c. And *inſtantly* going out of the Sepulchre they *ran to tell the Diſciples*, Matt. xxviii. 5, 6, 7. *Mark* xvi. 6. After they were gone, *Peter* and *John* ran to the Sepulchre, and *Mary* followed them. The Apoſtles entred the Sepulchre, and ſaw the linnen Clothes, but finding not the body of *Jeſus*, they inſtantly returned Home, *John* xx. 3—11. After the Apoſtles were gone, and *Mary* was now alone and weeping, ſhe looks into the Sepulchre, and ſees *Two Angels in the Sepulcher*; and ſuddenly turning about ſees *Jeſus* himſelf,

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ſelf, whom ſhe miſtook for the *Gardiner*. *Jeſus* diſcovers himſelf to her, and ſends her to tell the Diſciples, *John* xx. 12—18. *Mark* xvi. 9. The other Women as they went towards the City, full of *Fear and great Joy* for what they had heard from the Angels, were likewiſe met by *Jeſus*, who *ſaid unto them, All hail: And they held him by the Feet, and worſhipped him. Then ſaid* Jeſus, *be not afraid*, &c. *Matt.* xxviii. 8—10, Whilſt this was tranſacting betwixt the Sepulcher and the City, ſome of the *Watch came into the City*, and gave an Account to the High-Prieſts of what had paſſed at the *Reſurrection* of *Jeſus*, Matt. xxviii. 11. When *Mary Magdalen*, Mark xvi. 11, gave the Account at her ſecond return, that *ſhe* had *ſeen* Jeſus, the Apoſtles *believed not*. The other Women confirming likewiſe what They had *Seen*, their *Words ſeemed to them as idle Tales*, Luke xxiv. 11.

It was not *after* the Women had given their reports to the Apoſtles, that *Peter ran to the Monument*, as our Tranſlation has it, *Luke* xxiv. 12; As if *Peter* went thither for his own Satisfaction at a different time from that when he went with St *John*. There is nothing in the Original which may lead us to ſuch a Notion. But it ſhould be rendered, as if the time *paſt* were referred to: St *Luke* taking notice of it where he did, only becauſe he would not interrupt the Account which

which the Women were giving of what they had seen. And the Translation then will be, CHAP. IX.

Peter too rising had run to the Sepulcher, and stooping down saw the linnen Clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

The several Appearances to the Apostles afterwards, are easily I think accounted for, without the least Pretence of Contradiction, or Inconsistency.

This I think is the History; and thus I think it reconcileable. However,

1*st*. Supposing it even impossible to account for some Circumstances, which may be different in the several Gospels, yet if those differences be so minute as not to affect the Credibility of the thing itself, they ought not to be insisted on as Objections to it.

If several Historians relate even inconsistent circumstances about the Battle of *Pharsalia*, it will not thence follow, that there never was a Battle fought betwixt *Cæsar* and *Pompey* at *Pharsalia*. If *Arrian* and *Curtius* differ in their accounts of some of the Facts of *Alexander* the Great, it does not thence follow that *Alexander* never fought such a Battle, or never was at such a Place, or never did the things he is said to do.

2*dly*. If there be a seeming Difference in the Accounts between the Evangelists, yet if they are capable of being made consistent by allowing them to speak of different times, or

different

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different Circumſtances, it is but common Equity to make ſuch allowance. It is no more than what all Readers are forced to do in all other Writers; and which if they were not to do, an univerſal Scepticiſm in all Hiſtory would neceſſarily follow.

3*dly*. It is but common Juſtice to allow, that where ſeveral Writers relate different Circumſtances of any Fact, He that mentions the feweſt Circumſtances is not to be interpreted, as if he *excluded* or *denied* all others, eſpecially if difference of Times will reconcile them all together.

4*thly*. Suppoſing even the worſt, *viz.* ſome Inconſiſtency in the Accounts of ſome Circumſtances of the Reſurrection, This will be a very probable Evidence, That the Four Goſpels were not wrote by concert, or by any mutual Agreement; ſince in ſuch Caſe there would have been moſt probably a perfect Concord and Harmony in the *Narrators*.

5*thly*. Now ſuppoſing that the Women, through the Paſſions of Grief, Joy, Fear, or Surprize, were miſtaken in ſome Circumſtances; and the Evangeliſts in their Reports from them related even thoſe Miſtakes, yet theſe are ſuch as will not affect *The Reſurrection itſelf*, in which *All* were unanimous and perfectly conſiſtent. The different Circumſtances of *One Angel*, or *Two Angels*, of their *Sitting* or *Standing*, &c. (even ſuppoſing that they could not be accounted for)

are

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are things which are no where inſiſted on by the Apoſtles in their making Converts: Nor indeed are they of any mighty Conſequence as to the Reſurrection of *Jeſus*. The point is, Whether *Jeſus* did in Fact riſe from the Dead? It is evident that He foretold his Reſurrection, *Matt.* xx. 19. xvii. 9. *Mark* viii. 31. ix. 31. x. 34. And it is evident that the Apoſtles, (who were Strangers at firſt to the means which God deſigned to make uſe of for the Advancement of his Kingdom,) *did not underſtand* what he meant by *riſing again*, Mark ix. 32. Nay when the Women told Them, that He was riſen, and that They had *SEEN* him, They were far enough from Credulouſly believing Them, or their Reports. When He appeared to Some, and not to Others, ſtill an Averſeneſs to the Belief of His Reſurrection appears; nor would any thing ſatisfy *Thomas*, but the *putting his Finger into the Wounds, and thruſting his Hands into the Sides* of our Lord, *John* xx. 25. But when after all theſe Evidences of the *Fact* they found it indiſputable, no wonder they inſiſted ſo conſtantly upon this Topick, and made it the Foundation of Chriſtianity, and *witneſſed* daily both to Small and Great, the things which they had *SEEN*.

However let us deſcend to the particular Objections, and ſee what force there is in them.

Firſt,

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Firſt, *Matthew* tells us of but *One Angel*, xxviii. 2. *Mark* calls him a *Young Man*, chap. xvi. 5. (*i. e.* an Angel in the Form of a Young Man, juſt as *The Man Gabriel*, *Daniel* ix. 21. *Three Men*, i. e. Angels in the Shape of Men, *Gen.* xviii. 2.) St *Luke* xxiv. 4, ſays there were *Two Men*, St *John* calls them *Two Angels*, xx. 12. To This I Anſwer,

1*ſt*. Either *One* Angel is mentioned by *Matthew*, and *Mark*, becauſe *One* only ſpoke to the Women: And therefore when St *Luke* ſays, chap. xxiv. 5, *THEY ſaid* to the Women; and St *John* xx. 13, *THEY ſaid to her*,—This is to be interpreted of One only; (juſt as *Matt.* xxvii. 44. *The Thieves caſt the ſame in his Teeth*, whereas *One* of them only did it. And again the *Soldiers* offered our Lord Vinegar, *John* xix. 29, *Luke* xxiii. 36, whereas in St *Matt.* xxvii. 48, *One* of them did it, and ſo likewiſe in St *Mark* xv. 36.) Either this was the Caſe; Or,

2*dly*. *One* Angel only was in the Cave upon the Stone of the Sepulcher, who bad the Women, *Come ſee the Place where the Lord lay*; and then when they entered into the Sepulcher itſelf, He and Another ſat as they are deſcribed in St *John*. Or,

3*dly*. When the *One* Angel bad them look into the Sepulcher, They ſaw *Two* Angels more ſitting there. Any of theſe ways may this

this Difficulty be removed, and the Contradiction (as it is called) be reconciled.

A *Second* Objection is, That St *Luke* ſays, the Angels *ſtood* by them, chap. xxiv. 4, The reſt of the Evangeliſts all deſcribe them as *Sitting*. But, in Truth, St *Luke* does not ſpeak a word of either *Standing*, or any other Poſture; but ſays Two Men, ἐπέστησαν αὐταῖς, *ſuddenly appeared* to them.

A Third Difficulty is taken from the *Places* in which the Angels appeared: St *Mark* ſaying, xvi. 5. that the Angel *ſat on the* right Side *of the Sepulcher*: St *John* xx. 12, ſaying, *they ſat one at* the Head, *the Other* at the Feet, *where the Body of* Jeſus *had lain*.

This I think may be accounted for with Eaſe from what I have obſerved in anſwer to the Firſt Objection.

But let us ſuppoſe even the worſt, that theſe Difficulties are abſolutely irreconcileable; and that the Reports of the Women are contradictory to one another; yet it is obſervable that the Apoſtles never lay any ſtreſs upon theſe Appearances of *Angels*, but witneſs what only They themſelves had *ſeen with their Eyes, and looked upon, and their Hands had* handled: They teſtify that They had *Eat and Drank* with *Jeſus* after he roſe from the Dead: which is a very different Argument from what the Women told them concerning theſe *Angels*. They declare that They

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They Themſelves *SAW* him; ſometimes ſeparately; ſometimes when they were *all together*. They *converſed* with Him; *He* ſhewed *himſelf alive after his Paſſion, by many* infallible Proofs, *being* SEEN *of them* forty Days, *Acts* i. 3. He appeared to *five Hundred Brethren at once*. *Theſe* are the Topics which the Apoſtles inſiſt on in their preaching to the World, and in their endeavours to make Converts; and conſequently *Theſe* only are the Arguments about the Reſurrection which ought to be invalidated, if the Truth of Chriſtianity is capable of being ſubverted; and not the little Circumſtances which no Streſs is ever laid on by the Apoſtles of our Lord. There were *Eleven* Men at leaſt, *Witneſſing*, if not to Death, yet to the greateſt Sufferings, a matter of *Senſe*; what They all *ſaw*; what they all *ſaw ſeveral Times*; and they perſiſted in this Evidence to the laſt. This is a very different Argument from that which is ſometimes oppoſed to this, *viz.* That Men have ſuffered Death for manifeſt *Errors*. For a matter of *Eye-Sight*, not a tranſient but a permanent one; *repeated* ſeveral Times; to very many different Perſons; is very different from a *Speculation*, which always conſiſts of *Many* Ideas to be compared together, wherein the Omiſſion, or miſtake of any one, alters the whole, and confounds the Underſtanding: Whereas the Other, being a *Fact*, and the Object of Senſe,

Senſe, and ſo circumſtantiated as the Reſurrection was, cannot be ſo eaſily miſtaken. The thing in itſelf is not abſurd, nor impoſſible: A great many Perſons witneſs the Truth of it: They declare what they *ſaw*, and *felt*, and *heard*; and This not once or twice, but *many* Times, for *forty Days together*: They perſiſted all of them in affirming this *Fact*: Several of them *died* only for the Teſtimony of this *Fact*; And all of them *ſuffered* very ſeverely for it; and none of them ever retracted, or pretended that what they had preached was falſe. If therefore any one aſſerts this *Fact* to be falſe, it is neceſſary that He ſhould ſhew either that it is impoſſible, or abſurd, for a Dead Man to riſe again; or He muſt diſprove it from the expreſs contradiction of the Evidences; or he muſt ſhew that we have not *ſufficient* Evidence for the *Fact* as it is related in the New Teſtament.

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Conſiderations upon the Evidence ariſing from the Reſurrection of JESUS *in order to prove him to be The CHRIST.*

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THE Circumſtances of the Hiſtory of the Reſurrection of *Jeſus* being ſufficiently accounted for in the preceding Chapter, I ſhall here conſider what Evidence this gives for the Truth of Chriſtianity. And here,

Firſt, It muſt be granted, that what Evidence ſoever ariſes from the conſideration of the *Miracles* which *Jeſus* did, yet ſtill *many* of the *Jews* required ſome farther Proof of his being *The Meſſiah*. Thus when He had *healed* one that was blind and dumb, *inſomuch that the blind and dumb both ſpake and ſaw*; Yet ſtill notwithſtanding That, *certain of the* Scribes *and of the* Phariſees who were preſent, demanded a *Sign* from him, *Matt.* xii. 38. At another time, *The* Phariſees *alſo with the* Sadducees, *came, and tempting, deſired that he would ſhew them a* SIGN from Heaven, *Matt.* xvi. 1. *Mark* viii. 11. *Luke* xi. 16. The Thing which they wanted, and ſo much preſſed for, was ſuch a σημεῖον, or ſure

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ſure Mark, as ſhould σημαίνειν, plainly *point him out* to be the SON of MAN. The Miracles which He did, plainly enough ſhewed that He came from God; But as He very rarely declared himſelf openly to be the MESSIAH, ſo he might come from God, and yet not be *The Chriſt*. They wanted therefore a certain fixed Criterion by which they might be ſure, that He was That SON of MAN, who was repreſented in *Daniel* as *coming in the Clouds of Heaven*.

The reaſon of this demand was plainly this, That though *Jeſus* performed many Miracles, yet there were many Prophecies concerning The Meſſiah not yet fulfilled in him. They ſaw Predictions of Empire and Dominion in the *Son* of *David*; but in *Jeſus* they ſaw nothing but mean and low Appearances. The *Throne of David* was to be eſtabliſhed *for ever* in the *Seed of David*: but *Jeſus* appeared as *a Man of Sorrows and acquainted with Grief*. Nor was it poſſible to reconcile theſe contrary Appearances, 'till *Jeſus* ſhould riſe again, and be veſted with *all power in Heaven and Earth*. They therefore aſked a *Sign*, or ſome particular token, by which they might be aſſured that he was what he pretended to be, *viz. The Meſſiah*.

Our Saviour's Anſwer to this Demand was, *An evil and adulterous Generation ſeeketh after a* Sign, *and there ſhall no* Sign *be given to it, but the* Sign *of the Prophet* Jonas. *For*

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as Jonas *was three days and three nights in the whale's belly, ſo ſhall the* SON of MAN *be three days and three nights in the heart of the Earth*, Matt. xii. 39, 40. The *Sign* therefore was, that He was to die, and to continue buried ſuch a determinate time, and *no Longer:* and that this One, ſingle, *Sign* was ſufficient to point out to them, that *Jeſus* was The MESSIAH, the Perſon whoſe Character he aſſumed.

To his own Diſciples, and immediate Followers, he was more explicit about his Death and Reſurrection: To them in direct Terms He foretold, that He was to *be condemned to Death*, and that on *the third day he was to riſe again.* Matt. xvi. 21. xvii. 22, 23. chap. xx. 18, 19. *Mark* ix. 31. *John* ii. 18—20.

The Teſt therefore openly given to both *Enemies* and *Friends* was, the *Reſurrection* of *Jeſus:* And *Both* were concerned to take Notice of a *Sign* ſo expreſſly declared beforehand: and it is plain that His *Enemies* did obſerve it; For the *Chief Prieſts* and *Phariſees* came together to *Pilate, ſaying, Sir, we remember that that Deceiver ſaid whilſt he was yet alive, after three days, I will* riſe again. Matt. xxvii. 62, 63.

The Truth of Chriſtianity is here put upon a *ſenſible* Fact; upon what every body was equally a Judge of; and what the moſt ignorant and moſt illiterate *Jew* might comprehend

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prehend equally with the moſt learned, wiſe and knowing *Scribe*. A Reſurrection carried it's own Evidence with it: For if a Man were dead and buried, and afterwards appeared alive, juſt as he *foretold* he ſhould, it is evident that God muſt have been with him, and muſt ſet his Seal to confirm whatever ſuch a Perſon had ſaid. Every body was a Judge of ſuch a Fact; and every honeſt Man would, and indeed muſt reaſon in ſuch a manner: and therefore every honeſt Man was under a Neceſſity of being governed by ſuch Evidence: and if the Providence of God were to permit an Impoſtor to proceed in ſuch a manner without any Interpoſition, it would be laying ſuch a Stumbling-block in the way of his Creatures that the Wiſeſt muſt fall; and ſuch a Snare as muſt infallibly catch the moſt Honeſt and Sincere.

But then if this reaſoning be ſo ſelf-evident, whence is it that the *Chief-Prieſts*, and the *Rulers* of the People, and thoſe of the *Sadducean* Sect; and in ſhort, the Council of the *Jews*, or the *Sanhedrim*, remained Unbelievers even *after* the Reſurrection of *Jeſus?* Neither the Miracles He did in his Life-time, nor thoſe which the Apoſtles did afterwards in his Name; no, nor the *Sign* which *Jeſus* beforehand gave them, had any Influence upon them. Now Miracles, and the Reſurrection of a Dead Man, ſeem to be

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ſuch palpable Arguments that no Man can withſtand them; Therefore it is thought impoſſible they ſhould have been done as the Evangeliſts have related them, becauſe the *Rulers*, and *Men of Letters*, were *not* convinced, and did not come into the Notion of *Jeſus*'s being the MESSIAH. To this I anſwer,

That Prejudices may be ſo ſtrong, and ſo many Circumſtances may concur to heighten them, that it is hardly poſſible for any Evidence to be of Strength ſufficient to overcome them. The *Jews* it is certain expected a *Temporal Meſſiah*; one that was very different from what our Saviour was, or pretended to be: They founded their Expectations on ſeveral Paſſages of the Old Teſtament, which they underſtood very differently from the true Senſe of the Prophets. When therefore *Jeſus* worked a Miracle before people full of ſuch Expectations, and thoſe grounded as they thought on the revealed Will of God, it is not to be wondered at that they rejected him as an Impoſtor, and Deceiver of the People. Their being *Men of Letters* is the reaſon why they were not convinced: Their Study tended only to *confirm* and not to *root out* their Prejudices; and conſequently made them leſs capable of Inſtruction than they would have been without their Literature. The *Rulers* of the *Jews*, beſides what Prejudices were common to them all, had *crucified* the Lord of Life. And

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And what wonder is it, if Men who were prejudiced to ſuch a Degree as this, perſiſted in the Principles which occaſioned ſuch Prejudices. But to put this in a better Light.

The Expectation of the *Jews* was of a *mighty Prince*, who was to ſubdue their Enemies, and to ſet them Superior to thoſe who now reigned over them. They imagined they were to have the Dominion over all; and to abound in Riches, and Honours, and Plenty: They were to ſuffer no Force nor Violence, nor to labour under the want of any good thing: They were then to be free from Diſeaſes, from Weeping and Sadneſs, from Hatred and Diſagreement; and one perpetual Spring of Joy and Pleaſure was to laſt as long as the world itſelf This is the Deſcription which *Rabbi Saadias*, and their other maſters, give of their Redemption; and this happy State was to continue, as they imagined, witnout the leaſt diminution of their Felicity.

Had *Jeſus* after his Reſurrection *appeared* to Men under theſe Expectations, and had he told them that He was *Lord of all*, and yet that every thing was to go on in it's uſual track; it is more than probable, that their prejudices would have outweighed the Reaſon of things, and they would have continued in their Infidelity. They ſaw, as they imagined, very clearly all this Scene of Happineſs in the Word of God: They were

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confident that nothing inconſiſtent with That could come to paſs: Nothing could be more certain than that contradictions could not be true: and nothing was more plain, than that what *Jeſus* ſaid was contradictory to all their Notions, and to all their Expectations. It was foretold that *The Meſſiah* was to *live for ever*; But then *Jeſus* was actually *cut off*: and if he lived again, yet he did not *reign*, nor *overcome* their Enemies: nor was This in the way and manner *The Meſſiah* was to *live*. If the Spirit of *Jeſus* therefore did appear, and did declare that He was *The Chriſt*, They might ſay, That it would not follow that Therefore He was *The Chriſt*; but he might be ſome wicked Spirit endeavouring to impoſe upon them under their Misfortunes; whereas were he what he pretended to be, he ſhould rather help them out of them.

Thus, I think, might the *Jews* under their abſurd and groundleſs, and very violent prejudices, argue themſelves into a perſuaſion, that *Jeſus* was not *The Chriſt*; even ſuppoſing, that he had *appeared* to them after his Reſurrection. It does not follow, that They *could not* have withſtood ſuch a Miracle: Nay it is very probable that the bulk of them *would not* have been convinced by it. They who by reaſon of violent prejudices, were not convinced by the frequent *Miracles* of *Jeſus* during his Life, would very

very probably have imputed to Illuſion, Art, or any thing, the Apparition after his death; and would have found means to have evaded the Force of This, as They did the Other Evidences He brought, to prove himſelf *The Meſſiah*. CHAP. X.

2. The Appearance of *Jeſus* to more than *five hundred* Men at once, beſides the ſeveral Appearances to ſeveral particular Perſons, was ſufficient Confirmation of the Truth of His Reſurrection: Becauſe Such numbers of Witneſſes cannot be admitted into, nor can they join together in a *Secret* Fraud: Nor is it poſſible to expect that where ſo many are concerned, that an Impoſture ſhould not be fully detected.

3. In the preſent Caſe, Had *Jeſus* appeared to the Jewiſh *Sanhedrim*, and had they become Converts upon Sight of the Man whom they had ſlain, what Advantage would this have been to the general Cauſe of Chriſtianity? Or How could we now a-days have urged *Their* Teſtimonies, for Evidence of the Truth, ſince even *Their* Teſtimonies would have been deemed the Teſtimonies of Parties; or might have been treated as The Teſtimonies of weak or credulous Perſons. Elſe why ſhould not the Teſtimony of St *Paul*, who was once a zealous *Adverſary* to the Chriſtians, (though afterwards he became a Convert) be admitted, and allowed as ſubſtantial Evidence for the Truth of *Jeſus*'s Reſurrection

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Reſurrection from the Dead, or of his Appearing to five hundred Men at once? Why ſhould the Teſtimony of the firſt Converts be denied, who had no *Temptations* to confeſs their Faith in *Jeſus*; who could have no *Intereſt* to ſerve by it; nay who expoſed themſelves knowingly, and with open Eyes, to all the Miſeries and Misfortunes of the preſent Life, ſolely on that account; and who came in as Converts from the Laws, and Cuſtoms, and Ceremonies of an Eſtabliſhed Religion, to That which was every where ſpoken againſt? No reaſon can be aſſigned for this, except it be ſaid, that a perſon who remains diſſatisfied, is of more Weight and Authority than One who becomes a Convert. But This is only ſaying that Obſtinacy is not as probable in ſome Men, as Credulity in Others.

It is ſuggeſted further, that we have no other Evidence for the Reſurrection of *Jeſus*, but only That of *Friends*; and conſequently there is juſt Ground to ſuſpect that ſuch Teſtimony may be falſe, or at beſt may be very partial.

I anſwer, That the Evidence for the Miracles and Reſurrection of *Jeſus* muſt neceſſarily, and in the Nature of things, ariſe from ſuch as are *Friends*, becauſe it is impoſſible not to *become* a *Friend*, upon Suppoſition that any one believes the Miracles to be really done

done, or the Reſurrection to have really happened. CHAP. X.

In the Caſe before us, ſeveral Perſons affirm, that they *ſaw*, and *converſed*, and *eat*, and *drank with* Jeſus, *after his Reſurrection*: They affirm, That They were able to *do Miracles* in his Name; and That in fact they did *do* them. When Theſe very Men *relate* This, is their Teſtimony to be ſuſpected, only becauſe they are looked upon as Friends, without conſidering a great many Circumſtances which accompany their Evidence?

It is eaſy indeed to ſuggeſt that the Miracles were not done; That they are nothing but the Tricks of artful or cunning Men: And that monſtrous Scene of *Lying Wonders* expreſſly foretold, and done by the Man of Sin, who *oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped*, has given but too much occaſion for the Adverſaries of Chriſtianity to ſuſpect the whole of Falſhood and Deceit.

But the Difference of the Caſes is manifeſt: The forged Miracles are either done remote from Witneſſes; in Deſerts, in Cloyſters, in Bye-Places where no free Enquiry can be made into them; Or They are done before Incompetent Witneſſes; Or They are *ſingle* Facts of a diſputable Nature; or they tend to no End; or what is worſe, to an unworthy End. But then the Miracles of

Jeſus

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Jeſus were many; were done *openly* in the Sight of the World; They were of a laſting Nature; and a conſtant Appeal lay to them; and they tended to bring in a Reformation of Life. His Reſurrection was atteſted by very many; and the great and wonderful Encreaſe of Chriſtianity, without any human Aſſiſtance in it's favour, nay againſt the moſt reſolute and determined Oppoſition, plainly ſhews that there was no defect of Proof in ſuch a momentous point, which was made the conſtant foundation of what the Apoſtles ſaid.

Now, as great Numbers of both *Jews* and *Gentiles* were made *converts* to Chriſtianity, every Inſtance that could be given of a Convert ought to be conſidered, not as the Teſtimony of a *Friend*, but as it is in reality, the Teſtimony of an *Enemy*. It is an Inſtance of One, who by his conduct plainly declares that He is ſatisfied of the Truth of the *Miracles* and *Reſurrection* of *Jeſus*. His Converſion is an evident Sign that he is *convinced* of the Truth of his Teſtimony; unleſs it be ſaid that Every Convert acted upon diſhoneſt Principles. But whatever may be ſuggeſted now, when the Power and Intereſt of the World lies ſo much in the Hands of Chriſtians, yet This could not be the Motive in the Infancy of Chriſtianity, when a Man was expoſed ſo much the more to worldly Inconveniences,

Inconveniences, on the mere account of this Profeſſion. CHAP. X.

It is granted then, that we have the written Teſtimony of *Friends* only for the Reſurrection of *Jeſus*. But ſince we know what Numbers of *Converts* were made from the beginning; every one of Them was indeed a living Teſtimony of an *Enemy*; and every one of them is to be looked upon as the Strongeſt Evidence, becauſe they did in effect give up every thing in this world for the ſake of their Teſtimony to the Truth.

The Argument therefore for the Truth of Chriſtianity, ſtands thus. The Meſſiah was foretold: *Jeſus* laid claim to that Title; and proved his claim by *Miracles*, and by his *Reſurrection* from the Dead. There does not appear to be reaſon ſufficient to make us reject the accounts we have of the *Reſurrection* of *Jeſus*; and therefore we may conclude That Fact to be true; and in conſequence that *Jeſus* is *The Chriſt*.

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Containing an ARGUMENT *drawn from the PROPHECIES of the New Teſtament for the TRUTH of* CHRISTIANITY.

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IT being on all Hands agreed that the foretelling Future Events, when they are of ſuch a Nature as apparently are out of the reach of human Conjecture, is a ſure and demonſtrative Proof that a perſon is influenced by ſome *ſuperior* Power; If ſuch Events are foretold in the New Teſtament by *Jeſus* and his Apoſtles; and Experience has manifeſtly confirmed the Truth of the Prediction; it follows that *Jeſus* and his Apoſtles were true Prophets, *i. e.* were inſpired, or had the will of God revealed to them. The Prophecies concerning the *Kingdom of Chriſt* have been hitherto but *in part* fulfilled; the remaining part is yet to be accompliſhed. The Natural way of reaſoning here is,—That if many things are foretold; and of them, ſeveral have had already a viſible Accompliſhment; it is very reaſonable to believe, that what remain, will likewiſe in due Time receive their completion. It is not conceiveable that *Enthuſiaſts*, or Mad-men, ſhould

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ſo luckily gueſs at Futurities, and ſo exactly hit upon Events, as if they had foreſeen them. It is not probable That they ſhould mention the very Circumſtances ſome Hundred Years before they happened; and This too in relation to Events which *never before* had been in the World; and conſequently they could not from any antecedent Facts form their Ideas, or Imaginations, ſo as to conjecture from what was *paſt*, what in the great revolutions of things was *to come*.

The Prophets of the Old Teſtament plainly foretold a *Kingdom* of God, or a *Kingdom* which he was to ſet up. Whatever this was to conſiſt in, or however it was to be governed; whether it was to be a *Temporal* one, or a *Spiritual* one; or how the *King* of it was to preſide over it; or by what Laws it was to be directed, The Event alone could ſhew clearly. It has been already proved that This Kingdom was in Fact erected by *Jeſus* of *Nazareth*: But then, the preſent State of Things is repreſented always in the New Teſtament as the State of *Anti-Chriſt*; as contrary to that State of things, which was to be under *THE MESSIAH*'s Government, as any thing could be. Now if this was expreſſly and clearly foretold by *Jeſus*, and his Apoſtles; and the Events have been ſuch, as evidently ſhew them to be out of the reach of their *conjecture*, becauſe ſuch as had never been ſeen or heard of in the World

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World before; and we our own ſelves ſee the Events exactly correſponding to ſuch predictions, we cannot under ſuch circumſtances but conclude that Chriſtianity is true.

To make out this let us conſider the Prophecies of St *Paul* in his Second Epiſtle to the *Theſſalonians*, chap. ii. and again in his *1ſt* to *Timothy*, chap. iv. In the former He ſays, *We beſeech you, brethren, by the* coming *of our Lord Jeſus Chriſt* [at the laſt day] *and by our gathering together* [*being gathered*, ἐπισυναγωγῆς, to him at that time;] *That ye would not be ſoon ſhaken in mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the* day of Chriſt *is at Hand*, [i. e. when he ſhall come in the Clouds of Heaven] *Let no Man deceive you by any means; for that* Day *ſhall not come, unleſs there come* a falling away firſt, *and the* Man of Sin *be revealed*, the Son of Perdition. *Who oppoſeth, and exalteth himſelf above all that is* called God, or that is worſhipped; *ſo that he ſitteth* in the Temple of God, as God, *ſhewing himſelf that he is* God. —*And now ye know what* with-holdeth, *that he may be revealed in his time. For the* Myſtery of Iniquity already worketh; *only he who letteth*, will let, *'till he be taken out of the way. And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the Spirit of his Mouth, and ſhall deſtroy with the brightneſs of his coming. Even him whoſe*

whoſe coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all deceivableneſs of unrighteouſneſs in them that periſh.

About thirteen Years after this was wrote, He wrote his *1ſt* Epiſtle to *Timothy:* and in This He ſays, chap. iv. *The Spirit ſpeaketh* expreſſly *that in the* latter times *ſome ſhall depart from the Faith, giving heed to* ſeducing Spirits, and Doctrines of Devils, [*i. e.* Dæmons] *ſpeaking lies in Hypocriſy,—forbidding to* marry [*and commanding*] to abſtain from meats, *which God hath created to be received with Thankſgiving to them which believe and know the Truth.*

In both theſe places the Apoſtle ſpeaks of an Apoſtacy, or *falling away*, or *departing from the Faith:* and in the *latter*, he gives the particular Inſtances, in which this Apoſtacy ſhould conſiſt,—That ſome who profeſs *Faith*, viz. in *Jeſus*, ſhould give into, and maintain obſtinately erroneous Doctrines, even thoſe Notions which aſſert the worſhip of *Dæmons*, i. e. Souls departed, or Saints and Men canoniſed.

That This ſhould be brought about by means of the Hypocriſy, and deep diſſimulation, of notorious *tellers of Lyes*, of Men whoſe *Conſciences are ſeared.* Who can doubt of the meaning of this, who has ſeen, or known the Arts made uſe of to raiſe the Credit of *Image* and *Saint-worſhip? Lying*

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Wonders, pretended Signs, forged Miracles, Apparitions, Voices from Heaven, or from Hell; Legendary Stories, Relicks, Juglings, all the Iniquity that a wicked Head, or a deluded Heart, could poſſibly invent, have been the means of introducing and continuing this unparallelled Scene, or *Myſtery of Iniquity*. Who can read the Inſtitution and Growth of *Monaſticiſm*, and not preſently think of thoſe whom St *Paul* condemns for *forbidding to* Marry, *and commanding Abſtinence from Meats?* Had St *Paul* deſigned a Prophecy of the Fourth and Fifth Centuries and Onwards, could he have deſcribed the great decay and corruptions of Chriſtianity, in more expreſſive Words? Could he have condemned more expreſſly the Iniquity of *Image-worſhip*, or the worſhip of *canoniſed Men*, or the Life and Romances of thoſe who erected that horrid Scene of Impiety? Or is not that ſtrange Corruption in Chriſtianity remarkable, conſidering what the Apoſtle ſaid ſo many Hundred Years before it came to paſs, as if it were to forbid it?

In the Epiſtle to the *Theſſalonians* the ſame *Times* are plainly deſigned. There was to be *a falling away*, before the Son of Man came in Power and great Glory; and *the Man of Sin* was to be *revealed*. What He means by *The Man of Sin*, appears by the following verſe, where he is deſcribed, as 1. *oppoſing*, 2. *exalting himſelf above all that is called*

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called God, *or is worſhiped*; 3. as placing himſelf in the *Temple of God*. 4. as coming with all *Power, Signs, and lying Wonders*; and the utmoſt degree of unrighteouſneſs. That Tyrannical Power therefore which ἀντίκειται, oppoſeth or hindreth the true worſhip of the one God; that maketh itſelf ſuperior to all regard to God, by enforcing it's own decrees, even in oppoſition to the word of God, and thus ſheweth itſelf to be *as God*; that exerts itſelf, and enhances it's Authority by *lying wonders*, and by all deceit and *Unrighteouſneſs*;—Whatever this Tyrannical Power is, is what is foretold by the Apoſtle; and no one can look into Eccleſiaſtical Hiſtory, and remember the particulars here ſpecified, but will ſee the Events, and ſee what it was that was the κατέχον, from the Circumſtance of the *Myſtery of Iniquity's already working* in the Apoſtles Days.

But if Theſe be thought not circumſtantial enough, St *John* in his *Revelations* has deſcribed a *Beaſt*, chap. xiii. (i. e. a Tyrannical State) which *opened his Mouth in Blaſphemy againſt God*—to whom *it was given to make* War with the *Saints*, [i. e. the worſhippers of the One God,] and to *overcome* them: *to do great wonders, ſo that he maketh Fire come down from Heaven on the Earth in ſight of Men; and deceiveth them that dwell on the Earth by the means of thoſe Miracles which he had Power to do—and cauſeth all*

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both ſmall and great, rich and poor, free and bond, to receive a Mark in the right-hand, or in their foreheads, and that no Man might buy or ſell, ſave he that had the Mark.—I need not tranſcribe any more. The Great City *which in St* John's *time reigned over the Kings of the Earth*, is ſo apparently deſcribed, that no one reads it without remembring the ſituation of *Rome*, and remembring that ſhe is *drunken with the blood of the Saints, and with the blood of the Martyrs of* Jeſus, *Rev.* xvii. 6. Such an exhorbitant Power is deſcribed by the Evangeliſt; and ſuch have viſibly been the Effects of it in the World; that it is hardly poſſible to conceive how the Prophet could have deſcribed Eccleſiaſtical Tyranny more clearly. I ſhall only add, what St *John* ſaid when he was ſpeaking on this Topic, chap. xiii. 9, *If any Man have an Ear, let him hear.*

The monſtrous Corruptions then, that were to grow up under the Name and Cover of Chriſtianity, were apparently foretold: and we at this time of Day *ſee* them, and mourn over them: and whilſt we *ſee* ſuch Events really and literally accompliſhed, we *ſee* with our own Eyes a Confirmation of the Truth of Chriſtianity, as clear and demonſtrative, as any Event, exactly tallying with expreſs Prophecies of ſo many Hundred Years ſtanding, can afford.

In

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In the Proſecution of my Argument, I think, I have made it evident upon what Foundation in the Old Teſtament Chriſtianity ſtands: And if *Prophecy*, clearly ſuch, and exact correſponding *Event*, be *Proof*, as it is without diſpute, then is Chriſtianity true. But becauſe much Diſpute has been about the meaning of ſome Paſſages of the Old Teſtament, cited by the Authors of the New; and Learned Men have been perplexed about thoſe Citations; Some pleading a *Corruption* of the Books of the Old Teſtament, Others inſiſting upon *double Completions*, and Others ſtill pretending a ſtrange *allegorical*, abſurd, way of Reaſoning in the Apoſtles: I am not willing to leave this point unconſidered; and therefore ſubmit the following Reflections to every candid Reader who feels the Difficulty. Only let it be obſerved, that whether what I ſuggeſt in the following Chapters be aſſented to, or not, yet Chriſtianity is true and muſt be admitted as ſuch; and *difficulties* in the Goſpels, capable of Variety of Solutions, are to be conſidered merely as ſuch, wherein Every Man may abound in his own Senſe. But before I proceed I muſt obſerve, That ſuch a *wilful Corruption* as Mr *Whiſton* has contended for in order to get rid of the Difficulty; and ſuch Corruption to be made at the time when it is ſaid by Mr *Whiſton* to be made, is as great a Difficulty as that which he endeavours to ac-

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count for. A *Double Senſe* of Prophecies, where the Prophet has not declared ſuch a *double* Senſe, is making Prophecy uſeleſs; becauſe when Prophecies have no *One* determinate Senſe, they will be equally capable of as many Accompliſhments as every *Enthuſiaſt* pleaſes. And the *Allegorical* way of interpreting Prophecies and arguing from them, is, generally ſpeaking, ſo wild and extravagant, that thoſe who judge of things from the actual Agreement or Diſagreement of Ideas, can never be made Converts by ſuch a method of Reaſoning. When ſuch Difficulties as theſe offer at firſt ſight upon each of thoſe Schemes, it will be worth while to examine whether the true Scheme is not ſomething very different from all theſe: At leaſt thus much muſt be allowed by the Adverſaries of Chriſtianity, that if the Citations of the Evangeliſts can be reconciled to what I have already proved to be true, and can be ſhewn to have no Inconſiſtency, even upon any *poſſible* Scheme, then it will follow that this Difficulty is of no conſequence againſt the Truth of Chriſtianity itſelf. But before I proceed to this, it will be proper to conſider the Nature of Types, and Typical Reaſonings.

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Of the Meaning of TYPES *in the New Teſtament, and of* Typical Reaſoning.

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FOR the better underſtanding the Apoſtles when they ſpeak of TYPES, let it be obſerved,

Firſt, That, τύπος, ſignifies originally any natural *Model*, or *Pattern*, or *Impreſſion*. And in this Senſe it is uſed, *John* xx. 25. *Except I ſhall ſee in his Hands the* PRINT *of the Nails, and put my finger into the* PRINT, τύπον, *of the Nails—I will not believe.* And ſo *Acts* vii. 43. *Ye took up the Tabernacle of* Moloch, *and the Star of your God* Remphan, τύπους, Models, or Figures, *which ye made to worſhip them.* Again, ver. 44, *Our Fathers had the Tabernacle of witneſs in the Wilderneſs, as he had appointed ſpeaking unto* Moſes, *that he ſhould make it according to the*, τύπον, Model or Faſhion, *that he had ſeen.* vid. *Acts* xxiii. 25. *Heb.* viii. 5. Hence we may underſtand what the Apoſtle ſays, *Rom.* vi. 17, *Ye have obeyed from the Heart*, εἰς ὃν παρεδόθητε τύπον διδασκαλίας, *that* FORM *of Doctrine, which was delivered to you:* Or, *to which ye were delivered:* i. e. Ye have

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exactly followed the Pattern which was ſet you.

Secondly, That the word, τύπος, hence comes to be applied generally in St *Paul*'s Epiſtles to ſignify a *Moral Example*, or *Pattern*. Thus, 1 *Cor.* x. 6. *Now theſe things were our*, τύποι, *Examples*, as is evident from the following part of the verſe, *to the intent that we ſhould not luſt after Evil things, as they alſo luſted.* So again, ver. 11. *Now all theſe things happened unto them* τύποι for Examples; *and they were written for our admonition.* Phil. iii. 17. *Brethren, be followers together of me, and mark them which walk ſo, as ye have us for*, τύπον, an Example. And exactly in the ſame ſenſe, 1 *Theſſ.* i. 7. 2 *Theſſ.* iii. 9. 1 *Tim.* iv. 12. *Tit.* ii. 7. 1 *Pet.* v. 3.

There is but One Place more in the New Teſtament where This word occurs, *viz. Rom.* v. 14. *Nevertheleſs, Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion, who is*, τύπος, the Figure *of him that was to come.* In This ſingle Inſtance the metaphor is carried a little further; and becauſe there is ſome *General Similitude*, or *Likeneſs*, betwixt the *Pattern*, and the Thing formed according to it, as betwixt a Seal and it's Impreſſion, or the Picture and the rough Draught, or general Delineation of any thing; Therefore, in this ſingle Inſtance, the

the word is put for a *General Likeneſs*, or a *Similitude*. Thus *Adam* was, τύπος, a Likeneſs of *Chriſt*. Not in *Every* thing: Indeed in very few things. And accordingly the Apoſtle here mentions many particulars in which there was *no Sort of Likeneſs* at all betwixt them; though as to the particular caſe in which he inſtances here, *viz.* that each of them did ſomething which extended to *Every Body*, there was a *likeneſs*. CHAP. XII.

Theſe then being the Only Senſes, and the Only Places, in which the Word τύπος, is uſed in the New Teſtament, The next Step muſt be to conſider, what is meant by the word ἀντίτυπος, or *Antitype*, which the Author of the Epiſtle to the *Hebrews*, and St *Peter*, 1 *Ep.* chap. iii. 21, makes uſe of. The Former of theſe ſays, chap. ix. 24; that *Chriſt is not entred into the Holy Places made with Hands, which are* ἀντίτυπα *the figures, or* antitypes *of the True; now to appear in the preſence of God for us.* Τύπος, as has been obſerved already, ſignifies the *Pattern* by which another thing is made. Now as *Moſes* was obliged to make the Tabernacle, and all things in it, according to the *Pattern* ſhewed him in the Mount, (vid. *Heb.* viii. 5. *Exod.* xxv. 9, 40.) The Tabernacle ſo formed was the *Antitype* of what was ſhewn to *Moſes*. Any thing therefore formed according to a *Model*, or *Pattern*, is an *Antitype*: And thus it ſignifies in the place

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place before us. The Tabernacle, and in conſequence, the Holy of Holies in it, being made according to the *Pattern* ſhewn to *Moſes*, it is very properly ſaid, that Theſe were *Figures*, ἀντίτυπα, of the *True Holy Places*; even of that Place into which *Jeſus* was entered, and in which the immediate preſence of God always was, and is.

St *Peter*, 1 Ep. iii. 21. ſpeaking of *Noah*'s Flood, and the Deliverance of only *Eight Perſons* in the Ark from it, ſays, ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, That *Baptiſm being an* antitype *to That, now ſaves us; not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God, by the reſurrection of* Jeſus Chriſt. His meaning is, that *Water* has now a quite *contrary* effect to what it had in the days of *Noah*. That at that time it deſtroyed entirely all the World: But now it is the true means of *ſaving* all the World. Here then ἀντίτυπον, ſignifies, as it does frequently, *contrary*, *quite oppoſite*. Nor can St *Peter* be ſuppoſed to make the *Water* of the *Flood* to *preſignify* the *Water* of *Baptiſm*, for that would be to make the means of *Deſtruction* to be intended to *prefigure* the means of *Salvation*.

Hitherto of the Meaning of the Words, *Type*, and *Antitype*. But becauſe there are Other Words in the New Teſtament which are thought to imply *a future Event preſignified by ſome forgoing fact*, it will be neceſſary

ceſſary to conſider Them too, that the Reader may the better form a Judgment of this whole Matter. And here, CHAP. XII.

1. Ὑπόδειγμα; which evidently ſignifies an *Example*, as in *John* xiii. 15. *James* v. 10. 2 *Pet.* ii. 6. But the Author to the *Hebrews* uſes it to ſignify a *Copy* of what is made, or done, according to a Pattern. Thus, chap. viii. 5, He ſays that, *The Prieſts that offer Gifts according to the Law,* ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, *ſerve unto the* Example and Shadow *of heavenly things, as* Moſes *was admoniſhed of God, when he was about to make the* Tabernacle: *For ſee,* ſaith he, *that thou make all things according to the Pattern ſhewed to thee in the mount.* The Tabernacle therefore was the ὑπόδειγμα, the *Imitation*, or *Copy* of the things which *Moſes* ſaw *in the Mount*; and conſequently when the Prieſts are ſaid to ſerve in the *Example* and *Shadow* of *Heavenly things*, no more is meant than this; that They did miniſter *in* That which was copied from what *Moſes* ſaw: Whereas as it follows immediately, Chriſt *hath obtained a more excellent Miniſtry*; ver. 6. How ſo? Becauſe He is *ſet on the right hand of the Throne of the Majeſty in Heaven*, ver. 1. He *ſerves* in Heaven itſelf.

This will ſufficiently explain, what the ſame Author ſays, chap. ix. 23. *It was therefore neceſſary that the* Patterns [it ſhould be

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be rendered, The Copies, the Imitations,] of things in the Heavens, τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. e. The Tabernacle, &c. *ſhould be purified with theſe, but the Heavenly things themſelves with better Sacrifices than theſe. For Chriſt is not entred into the Holy Places made with Hands*, i. e. *the* Tabernacle, *which are the* Figures, ἀντίτυπα, *of the true*; *but into* Heaven itſelf. And thus is chap. iv. 11. to be underſtood, *Let us labour to enter into that reſt, leſt any man fall after the ſame example*, ὑποδείγματι, *of unbelief*, i. e. Leſt any of US ſhould fall, by our *copying after* their unbelief; by *our* diſobeying as they did.

2. Another Word made Uſe of by the ſacred Writers is, σκιὰ, *Shadow*. Thus, *Hebrews* x. 1, It is ſaid, That *the Law having a* Shadow of good things to come, *and not the very Image of the things, can never with thoſe Sacrifices which they offered year by year continually, make the comers thereunto perfect*. And in like manner St *Paul*, *Coloſſ.* ii. 17. ſpeaking of *New-Moons and Sabbaths*, &c. ſays, *Which are a* Shadow of things to come. And again, *Heb.* viii. 5. *The Prieſts under the Law ſerve to a* Shadow *of heavenly things*. From theſe and ſuch like general Expreſſions, ſome, miſtaking the deſign of the Apoſtle in this Sort of Compariſons, have aſſerted that all the *Moſaic* Rites were *Types* of, or were deſigned to *preſignify* future Events; and that the

the Goſpel is to be found in the *Pentateuch*. An Inference as wide from the Apoſtle's argument as is poſſible! His Intent was all along to ſhew the great *Advantage* of the Goſpel over the Law of *Moſes*; and in order to this he had inſtanced in ſeveral Particulars, in every one of which Chriſtianity had the *Advantage*, as much as the *Subſtance* has the Pre-eminence above a *Shadow*. They were all, if compared with the Goſpel-State of things, mere *Trifles*. If, *the Shadow of things to come*, be ſuppoſed to ſignify, *a prefiguration of future Events*, *Which* are thoſe Events in Chriſtianity, to which the Jewiſh *New Moons*, Col. ii. 16, or the Jewiſh *Meats and Drinks* have a Reſpect? Or How did the Law of *Moſes* made up of commands about *Perſons*, *Times*, *Places*, and *Sacrifices*, *prefigure* a Diſpenſation, where regard to *Sacrifices*, *Holy Perſons*, *Times*, and *Places*, are ſo far from being any ways eminently enjoined, that they are all declared, in effect, uſeleſs? Can a *particular Holy Place* in the Law be deſigned as a Prefiguration of a State, where *all* Places are *equally* Holy, and a Service offered up *in Spirit and in Truth* in *all* places is declared acceptable? The Law therefore is declared to have ſo little of the Goſpel in it, that it was a perfect mere *Shadow*, without any of the *Truth* of *things in it*, *vid.* John i. 17. chap. iv. 24.

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But

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But becauſe theſe paſſages are uſually urged, as implying a deſigned prefiguration of ſomething future, I ſhall therefore more particularly enquire into the Apoſtle's meaning in each of them. The Author to the *Hebrews*, chap. viii. 5. obſerves, that *the Prieſts that offer gifts according to the Law*, ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, *ſerve to*, [or in,] *that which was made* in imitation, *and was the* SHADOW, *of heavenly things*, viz. the Tabernacle. The Apoſtle had proved in the preceding Chapter, that *Jeſus* was a High-Prieſt, more excellent than any of the order of *Aaron*; and he ſpecifies the particulars in which this Excellency conſiſted. Amongſt the reſt, this is One; That the Prieſts of the Order of *Aaron* offer Gifts in the Tabernacle which was made *by Man*, and made according to a particular *Pattern*, ſhewn to *Moſes* in the Mount, ver. 5. Whereas *Jeſus* was a *Miniſter of the True* [original] *Tabernacle which the Lord pitched, and not Man*, ver. 2. The Former was only a Copy of the Latter; and no more to be compared to it in any reſpect, than a SHADOW is to the Subſtance. The Apoſtle is not ſaying, that the *Tabernacle* of *Moſes* was deſigned to *prefigure* that Tabernacle in which *Jeſus* miniſtred: but his Argument is, that *Jeſus* is now in thoſe very *Heavenly* Places themſelves, from whence *Moſes* received the Patterns according to which he was to make his

his Tabernacle: and conſequently that *Jeſus* is a much more excellent High-Prieſt than the Prieſts of *Aaron* could be, as miniſtring in *Heaven itſelf*. And thus the Argument is highly rational and concluſive. CHAP. XII.

When the ſame Author ſays, chap. x. 1. *The Law having a* SHADOW *of good things to come, and not the very Image of the Things, can never with thoſe Sacrifices which they offered Year by Year continually, make the comers thereunto perfect*;—His Deſign is the ſame in this, as in the former Inſtance, to ſhew the *great preheminence* of the Sacrifice of *Jeſus*, above *Thoſe* of the *Law*: That They *could not make the comers thereunto* perfect, whereas *Jeſus* by *one offering hath* perfected for ever *them that are ſanctified*, ver. 10, 14; That the Sacrifices therefore of the *Law* were in value, in effect, and in conſequence, no more to be compared with this Sacrifice of Chriſt, than a SHADOW is to a Subſtance; That they are ſo far from being of *equal* Worth and Dignity with the Sacrifice of *Jeſus*, that though the Law might contain ſome obſcure, faint, Intimations of a future Life and the Happineſs of good Men, yet it no where gives us any *perfect repreſentation* of them; and conſequently the Sacrifices which it *preſcribes* for Sins, could not give aſſurance that God *would remember Sins no more*, as the Sacrifice of *Jeſus* once offered has in Fact done, ver. 17, 18.

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18. What is there in this which looks like prefiguring future Events by the Sacrifices under the *Moſaic* Diſpenſation.

As for the other Place, *Col.* ii. 16, 17, St *Paul* ſays, *Let no Man therefore judge you in* Meat, or Drink, *or in reſpect of an* Holy Day, *or of the* New Moon, *or of* Sabbaths, *which are a* SHADOW *of things to come, but the* Body *is of Chriſt.* It muſt be obſerved, that the Apoſtle was apprehenſive that ſome Judaizers at *Coloſs* might poſſibly endeavour to pervert them from the Purity of their Faith, and to corrupt them by teaching the Obligation to obſerve the *Jewiſh* Rites, which He declares to be *taken out of the way*, and *nailed to the Croſs.* The *Moſaic* Law was *once* the Law of the People of God: But ſince God has been pleaſed to ſend into the World the promiſed *Meſſiah*; and He through Death has entered into his *KINGDOM*, the Law of *Moſes* is now no longer the Law of the People of God, but ſomething, very different in every reſpect, is ſo. *Let no Man therefore Judge you*, &c. 'Let 'no Man therefore condemn you, as if you 'acted diſagreeably to the Law of God, in 'your not obſerving the *Jewiſh* Rites, about '*Meats*, and *Drinks*, and *Times*: Theſe 'things could not give you even faint and 'languid, or remote Hopes of future good 'things, *of remiſſion of Sins*, and *Eternal* '*Happineſs*; but the real and ſubſtantial 'Foundation

'Foundation for ſuch Expectations is from 'Jeſus.' This ſeems to me to be the Apoſtle's way of Reaſoning; and the context ſeems to require this. Had the Apoſtle intended to have ſpoken of theſe *Jewiſh* Rites, as things which were deſigned to *prefigure* ſomething in Chriſtianity, How comes it that he never mentions what the things are, which were prefigured by them? He oppoſes *Body* to *Shadow:* and plainly ſays, that this *Body* is not to be looked for in the Law of *Moſes*, but in *Chriſt*. The *future things* he ſpeaks of, are thoſe which *Jeſus* is declared *the High-Prieſt of*, Heb. ix. 11. And what are They? The Apoſtle tells us, *He is become the High-Prieſt of* good things to come, *having obtained eternal Redemption*, ver. 12. *that they which are called might receive the promiſe of* Eternal Inheritance, ver. 15. We have ſufficient, *real, ſubſtantial*, Grounds to look for this through Chriſt; and therefore the Apoſtle ſoon after argues, *Col.* iii. 1, *If ye then be* riſen *with* Chriſt, *ſeek thoſe things which are* above. But in the Law which required obſervances in relation to *Meats*, and *Drinks*, &c. *future good things*, were ſo faint and languid, that they can no more be compared to what is revealed by Chriſt, than a *Shadow* can to a *Body*. CHAP. XII.

There is One word more, made uſe of by the Author of the Epiſtle to the *Hebrews*, which muſt be conſidered. It is παραβολὴ,

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which we tranſlate, *a Figure*. *But into the* Second, ſays the Apoſtle, *went the* High-Prieſt *alone, every Year, not without blood— The Holy Ghoſt* this ſignifying, *that the way into the Holieſt of all was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding: which was a* FIGURE *for the time then preſent, in which were offered both Gifts and Sacrifices, that could not make him that did the Service perfect, as pertaining to the Conſcience*, Heb. ix. 9. To underſtand this, it is neceſſary to obſerve, That the Tabernacle of *Moſes* is conſidered as divided into *Two* parts; That into which the Prieſts went every Day in order to trim the Lamps, to burn Incenſe, *&c.* and That moſt inward part, into which the High-Prieſt alone was to enter, once every Year. Now the High-Prieſt being permitted to enter, and that not without Blood, would obviouſly ſhew that no one elſe was to enter into the Holieſt during the firſt Tabernacle. Ἥτις παραβολὴ εἰς τὸν καίρον τὸν ἐνεστηκότα, Which Similitude or Compariſon, may properly be uſed likewiſe even at this very time, under the *preſent Temple*, which hath it's *Holy of Holies* into which the High-Prieſt alone can enter, juſt as the Tabernacle of *Moſes* had. The Apoſtle does not ſay, that the *Holy of Holies* was a *Prefiguration* of Heaven; for Heaven was *antecedent* to the Holy of Holies, and therefore could not be *prefigured* by that: But all that He means is,

is, that That Diſpoſition of things was ſuch, as might very naturally help us to conceive in the way of reaſoning by Analogy, that the *way to Heaven*, or to obtain *perfection*, was not the intent, or deſign of the Law. CHAP. XII.

This then being the import of all the Terms made uſe of by the New Teſtament-writers, which may ſeem to imply a *deſigned preſignification of future Events* under the Goſpel, we may obſerve,

Firſt, That to argue from *Types*, in the Senſe in which that word occurs in the New Teſtament, can be only to argue from *Examples*, or *Similitudes*; and conſequently all Inferences drawn from ſuch Reaſonings muſt be no farther concluſive, than Reaſoning from Similitudes are. The Intent of Similitudes is only to help to convey to, or print in, the mind of the Reader, ſome Ideas more clearly or ſtrongly; therefore to *reaſon*, or *deduce Conſequences* from any Simile, or to *infer* any thing from other parts of the Simile that what are plainly Similar, is to make every thing of any thing; and to expoſe a Truth to the Laughter, not to prove it to the Underſtanding, of an Adverſary.

Secondly, It cannot be proved to a Gainſayer, that the Rites, or Ceremonies of the *Moſaic* Law, were ever deſigned to *prefigure* any Future Events in the State of *The Meſſiah*'s Kingdom. No ſuch declared *prefigurations* are mentioned in the Writings of the Old

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Teſtament, whatever ſtrange Notions of ſuch things prevailed amongſt Writers, who immediately followed *Jeſus* and his Apoſtles. I grant indeed that the Apoſtles have argued from the Rites in the *Moſaic* Inſtitution: But the Point is, whether This be done only by way of Illuſtration, Analogy, and Similitude; Or whether the Sacred Writers have maintained that They were *deſigned to prefigure* future Events? The chief Paſſages that I can recollect, which may ſeem to be urged as *preſignifying* ſomething future, are the following: the meaning of which I ſhall therefore examine.

1*ſt*. *Heb*. chap. iii. and iv. the Author argues, that becauſe God *did* reſt *the ſeventh Day from all his Works*; and becauſe elſewhere it is ſaid, *If they ſhall enter into my* reſt; Therefore *there remaineth* a reſt, σαββατισμὸς, *to the people of God. Let* us *labour therefore to enter into* THAT REST, καὶ ἀπαυσιν. ver. 9, 11. Now the entering into the Reſt ſpoken of in the preceding chapter, and likewiſe in this, being the entering into the Land of Promiſe, This cannot be applicable to the purpoſe of the Apoſtle, if the Land of Promiſe were not a *Type*, or *Prefiguration*, of what the People of God, in the *Meſſiah*'s times, were to enter into? But

To This it may be anſwered, That there is certainly an *Analogy* of things, or a general Likeneſs in all the Diſpenſations of Providence:

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vidence: There is in the *Natural* World as well as in the *Moral*, ſuch a general Similitude, from whence it is eaſy to argue by way of Parity or Analogy; and it is very juſt to compare One thing with another, and to obſerve the Similitude of God's Actions. But that One of theſe Diſpenſations was *therefore* given to *preſignify* another that was future, can never be proved, unleſs it be *expreſſly declared*. The Land of Promiſe was to be the place where the *Jews* were to enjoy *Reſt* from their Labours: God likewiſe did himſelf *Reſt the ſeventh Day from his Works*. Yet, Whoever imagined God's Reſt from the Creation to be *prefigurative* of the *Jews* Reſt *in Canaan?* And is it not equally reaſonable to ſay, that God's Reſt on the ſeventh Day *prefigured* the entrance of the *Jews* into *Canaan*, notwithſtanding there is no declaration to that purpoſe; as to ſay—that the *Jewiſh* Reſt in *Canaan* prefigured the *Reſt* mentioned by *David* in the *Pſalms*, or the *Reſt* mentioned by the Author to the *Hebrews*, when there is no ſuch previous intimation given?

If it be ſaid, that This *might* be ſo, though there be no declaration that *in Fact* it *was* ſo; it muſt be owned that this is poſſible. But then this will be ſaying, that all *following* Events, as well in the *Natural* as in the *Moral* World, which are in the uniform courſe of God's Government Similar to any

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preceding ones, were deſigned to be *preſignified*. And in this Senſe it is owned, that the *Reſt* of the *Jews* was *Typical* of the *Reſt* of *Chriſtians*.

But the better to underſtand what I think to be the Apoſtle's way of reaſoning, let it be obſerved,

1*ſt*. A Promiſe was made to the Children of *Iſrael* of a Place of *Reſt*, i. e. *Canaan*; which *ſome of them* could not enter into becauſe of *Unbelief*.

2*dly*. *David* likewiſe ſays in *his* time, To Day *if ye will hear his Voice, harden not your Hearts*, as in the Provocation, *as in the Day of Temptation in the Wilderneſs*, Pſ. xcv. 7, 8.

3*dly*. A Promiſe was made to Chriſtians by *Jeſus* of a Place of *Reſt*, and of an Happy Immortality. This is aſſerted, chap. iv. 2. For we ἐσμεν εὐηγγελισμένοι, καθάπερ κακεῖνοι, Not as it is in our Tranſlation, *Unto us was the Goſpel preached, as well as unto them*; But, We *have had the good news of a Reſt preached unto us, as they likewiſe had*.

The Apoſtle therefore argues from analogous Circumſtances thus; That as in *Joſhua*'s time many failed of the *Reſt* promiſed, *becauſe of Unbelief*; and as in *David*'s time, they were called upon to hearken to the Voice of God, and cautioned againſt falling as their Forefathers had done; So *we* too being promiſed a *Reſt*, or State of Happineſs, ſhould

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ſhould take care that we do not fail *through Unbelief*. What is there in all this like *preſignifying* future Events?

The Apoſtle argues here, as he doth in numberleſs other caſes, from the Analogy of things; from a Similitude of particular Circumſtances; and this very much tended to help the *Hebrews* to an eaſy Conception of what he was reaſoning about. But then, whenever any one imagines, that where there is an *Analogy* or Similitude of Caſes, there is a deſigned *Prefiguration* of future Events, he muſt neceſſarily miſguide himſelf in indulging ſuch groundleſs Notions, and expoſe himſelf and his Cauſe to thoſe, who will not implicitly believe whatever is covered over with the ill applied words of God.

2. It is in the ſame manner we muſt underſtand St *Paul*, when he ſays, 1 *Cor.* v. 7. Chriſt *our* Paſſover *is* ſacrificed *for us:* And thus muſt we underſtand *John* the *Baptiſt*, John i. 29, when he calls our Saviour, *The* Lamb *of God.* There was this Similitude of Circumſtances, that *Chriſt* was ſlain on the *ſame Day* that the *Paſchal Lamb* was: He died about the very *ſame time* of the Day, when the Prieſts began their *Hillel:* Not a *Bone* of the One, or the Other was *broken*; *Exod.* xii. 46. *John* xix. 36. As the *Paſchal* Lamb was without blemiſh, ſo was Chriſt without Sin. From Theſe, and ſeveral other Circumſtances which may be

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thought of, the Apoſtle applied the Term of *Paſſover* to *Chriſt*; and argues from a conſiſtent Analogy in caſes where the Similitude is plain.

3. Thus are we to account for what St *Paul* calls *The* Baptiſm *of the Children of* Iſrael *in the Cloud, and in the Sea*; and likewiſe for the compariſon which the Author to the *Hebrews* makes betwixt *The* High-Prieſt entering *into the* Holy Place *every year with Blood of Others*, and Chriſt entering into Heaven *itſelf now to appear in the preſence of God for us*, Heb. ix. 24, 25, 26. Not that the One can be proved to *preſignify* the Other; or that it can be made appear to any one that does deny it, that the One was originally *deſigned* by God to *prefigure* the other future Event; But the Apoſtle proceeds according to the Rules of ſtrict Reaſoning, and argues analogically, and explains his Sentiments by Similes, which exactly ſuited the Caſe. And thus, where his deſign led him to compare the Two Covenants together, and to ſhew the Superiority, or greater Excellence, of the Chriſtian above the *Jewiſh* Inſtitution, he argues from the *real Advantages* which the One had over the Other, by the allowed Maxims of all Mankind.

4. It is by the ſame *analogical* Reaſoning that That remarkable Allegory in St *Paul* is eaſily ſhewn to be ſtrictly *rational*, and to be nothing elſe but an Argument drawn from

Similitude

Similitude of Facts and Circumſtances. Not that *Iſaac* was deſigned to preſignify Chriſtians, who are *the Children of the Promiſe*, as the Apoſtle calls them, *Gal.* iv. 28, But that there was a great Similitude of Circumſtances betwixt *Iſhmael* and *Iſaac* on the one hand, and the Subjects of the *Two Covenants* on the other: That a *Parallel* might be run betwixt them; and it might be proved againſt the *Jews* from Facts well known and acknowledged by them, that it was very conſiſtent with the courſe of God's Providence, that ſome ſhould be excluded from, and others admitted to his Favours. The Queſtion which St *Paul* is debating is, Whether the *Gentiles* are capable of being admitted to the Favour of God, without becoming ſubject to the Law of *Moſes*. The Principle, which he reaſoned from, and which was acknowledged by the *Jews*, becauſe written in their Law, was This matter of Fact,—*Abraham* had Two Sons, whereof the One, born of the Bond-woman was caſt out; the Other, was the Son of Promiſe, and God made good his Promiſe unto him. Why God ſhould chuſe *Iſaac* to make him and his Seed the Object of his peculiar favour, and not *Iſhmael*, is to us unknown; but ſo it is in Fact. So in Relation to God's admitting the Gentiles into favour, and caſting out the Jews, *Why* he ſhould do this is a Secret; but it is no more unreaſonable than his rejecting *Iſhmael*, and conferring

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conferring the Promiſe upon *Iſaac*. God has been pleaſed to make Two Covenants with Mankind; The One with the *Jews*, by which They became his People: The Other, with *all* who are willing to receive *Jeſus* to be The Chriſt. The Former of theſe may be conſidered under the circumſtances of *Agar*; and this will juſtly repreſent the *Jeruſalem* that now is, *i. e.* the *Jews:* The Latter may be conſidered as *Sarah*, and will anſwer to All that believe in *Jeſus*, i. e. to *Jeruſalem* that is above. Now as *Iſaac* was the Child of Promiſe, ſo are all that believe in *Jeſus:* And as *Iſhmael* perſecuted *Iſaac*, So now the *Jews* perſecute the *Chriſtians:* But yet as *Agar* was caſt out and her Child, ſo may the *Jews* be juſtly caſt out by God; and the *Gentiles* be received into his Favour. What is there more *rational* than this way of arguing, and convincing the *Jews* upon principles thus acknowledged by them? It is the ſame as arguing *a Simili*, or *a pari:* and thus do the Apoſtles reaſon like all other Writers, who would convince an Adverſary.

The miſtaking the Deſign of the Apoſtles *way* of reaſoning; and the imagining that the *Moſaic* Rites were originally deſigned to *prefigure* ſomething or other under the Goſpel, (as too many have groundleſſly aſſerted,) has led the Author of *The Diſcourſe of the Grounds and Reaſons*, &c. to aſſert That ‘ St *Paul* endeavours to prove, eſpecially in

‘ his

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'his Epiſtle to the *Hebrews*, that Chriſtianity 'was contained in the Old Teſtament, and 'was implied in the *Jewiſh Hiſtory* and '*Law*, both which he makes *Types and Sha-* '*dows* of Chriſtianity.' *p.* 12. In proof of this He cites, *Hebrews* viii. 5. x. 1. and *Col.* ii. 16, 17.

The Foundation of this I have examined already; and to the remark I have made, *viz.* That a *Shadow of future things* does not ſignify a *prefiguration* of future things or Events, I ſhall here add, If any one ſhould ſay, that the *Knowledge* which we enjoy in this preſent State, is only a *Shadow* of that *Knowledge* which we ſhall enjoy hereafter; would any one conceive our *preſent* Knowledge to be originally deſigned to *preſignify* our future Knowledge? Or might not the preſent Knowledge have been the ſame exactly as it is, ſuppoſing no regard were had to our *future* Knowledge in the Intention of God? Who can poſſibly miſtake the meaning of ſuch a Phraſeology? Or why muſt the Apoſtolic Writings alone be forced to ſpeak a Language unknown to other Authors.

There is no one thing has made the New Teſtament the Subject of ridicule to *Jews* and *Infidels*, ſo much as the abſurd Inferences which Chriſtians uſually have drawn from Paſſages, which viſibly contain not one Tittle of what is pretended: Nor is it poſſible to conceive what real Injury this has done to the Cauſe

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Cauſe of Chriſtianity. To ſee the moſt glaring and eminent Follies and Weakneſſes of Men ſanctified by Divine Words, and vended as important Truths, or put upon the World as the Revelation of God, is entirely to alienate Men's Minds from Truth, and to make them take refuge in any thing rather than in the Books of Divine Wiſdom.

The Author *Of the Diſcourſe of the Grounds*, &c. argues, *p.* 228. "Are not "the Ritual Laws of *Moſes* (*by being in their "own nature, Types and Shadows of future "good things*" (theſe are Mr *Whiſton*'s words,) "Prophecies? And are not the Events and "*Hiſtories of old time, by being recorded for "the ſake of ſome* future *Truths, and Diſ-"coveries which were to be drawn from them,* "Prophecies *alſo?*" I leave Mr *Whiſton* to anſwer theſe Queries, becauſe they are made upon the foundation of his conceſſions. But then what is added, being a ſeeming confirmation of ſuch typical Reaſonings, I muſt conſider: "*And does not our Saviour,*" ſays my Author, *p.* 229. "himſelf ſay ſo, when "he affirms that *the Law prophecies*; and "that he came *to fulfil the Law* as well as "the *Prophets?*" I anſwer,

That our Saviour does not ſay, that "the "ritual Laws of *Moſes* were Prophecies," or that "the Events and Hiſtories of old "time" were "Prophecies," when he ſays that He *came to fulfil the Law and the Prophets*;

phets; or when he ſays *the Law propheſied*. For if the Law of *Moſes*, i. e. the *Pentateuch*, contained any expreſs Prophecy of the *Meſſiah*, or foretold when He was to come; then the Law might in the ſtricteſt propriety be ſaid to *propheſy*; and the Meſſiah might ſay, that He came to *fulfil the Law*; not "the Ritual "Laws," but what was *propheſied* of him in the Law of *Moſes*. Suppoſe that in the *Law of Moſes* it were foretold, that a certain Perſon characterized in a peculiar manner, was to be *hearkened to* in whatever he declared from God: Suppoſe too, that it was foretold that He ſhould come before ſuch or ſuch great Events ſhould happen in the Common-wealth of *Judea*; and ſuppoſe too, that *Jeſus* affirmed himſelf to be this Perſon;—would it not be literally true, that He came to *fulfil the Law?* and would it not be literally true, to ſay, that the *Law propheſied?* Why therefore muſt recourſe be had to a *typical, ſecondary* ſenſe, when a *literal* one is obvious, and very rational, and fully will account for the Expreſſions? But CHAP. XII.

2. Suppoſe that the Meaning of the Expreſſion, *Matt.* v. 17. *I came not to deſtroy, but* πληρώσαι, ſhould be, not to *fulfil* a predetermined Event, (as here it is made to ſignify,) but to *fill up* what was wanting, to aſſure mankind of an *eternal Inheritance*, to give a more compleat Syſtem of Morals that what was in the Law; to give it it's true Senſe free from the corrupt Gloſſes of the *Scribes* and *Phariſees*—

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ſees—Suppoſing This to be it's meaning (and it is certainly a conſiſtent rational Meaning) what even diſtant view has this to the "ritual "Laws" of *Moſes?*

3. The Other Text, *Matt.* xi. 13. *For all the Prophets and* the Law propheſied *until* John, cannot relate to the "ritual Laws" of *Moſes*; becauſe *the Law* propheſied in the ſame Manner that *the Prophets* did. If the *Prophets* therefore did directly propheſy of The *Meſſiah*, and his Kingdom, *The Law* muſt do it in the ſame manner. Now if we conſider this Text, or it's Parallel in *Luke*, chap. xvi. 16, *The Law and the Prophets were until* John, we ſhall eaſily diſcover our Saviour's meaning. Not, that no Prophecies extended beyond *John*'s time; for that was falſe in fact: Nor that the Books of *Moſes* ſaid nothing which was to reach beyond *John*'s Death; For That too is a Miſtake: But the Meaning is, *the Law and the Prophets only foretold*, or *propheſied* of the Meſſiah, but *John pointed* him out; He ſhewed *Jeſus* to be the perſon; He declared the Man then preſent before them, to be the Lamb of God, the Son of God. *John* i. 29—36.

Thus much concerning *Types*, and *Typical* Reaſonings. I concern not myſelf with what the Antients have in fact ſaid; nor with their Methods of arguing. Had they deſigned to have expoſed Chriſtianity to the common Scorn of all it's Adverſaries, I know not how they could

could more effectually have done it, than by abandoning common Senſe, and treating every thing ridiculouſly, and making Types and Prophecies of every thing. And if Chriſtians will perſiſt in ſuch Methods of Reaſoning; and will defend ſuch wild arguings as the Word of God, I ſhall not wonder if Atheiſts and Deiſts ſcoff at their Credulity, and reject that which is ſupported by manifeſt Folly, and Abſurdity. CHAP. XII.

I would not by what I have ſaid be underſtood to deny that there ever were ſuch things as *Types*. It is manifeſt that there were *many* under the Old Teſtament. Such were *Zachariah*'s *Staves*, *Beauty* and *Bands*, chap. xi. 7, 10, 14. Such was *Hoſeah*'s adulterous Wife, ch. i. 2. and ſuch were his *Children*, ver. 4, 6. and ſuch were many in *Eſaiah*, and *Ezekiel*, that may with eaſe be produced. The Prophets deſigned by theſe to *prefigure* future Events; and it is certain that *Actions*, or *Perſons*, may *prefigure* things, as well as *Words* foretel them. But then in all theſe Inſtances the Reader ſees by the Declaration of the Prophet, that ſuch and ſuch *Actions*, or *Perſons*, were *deſigned* to *point out* an Event; and he is not left to his own uncertain Conjectures about them, after the Events have happened. This is not the Caſe of thoſe I have been conſidering, which are never previouſly declared in the Old Teſtament to ſignify ſomething future; and which I think are never made uſe of in the New for that purpoſe.

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Of the Meaning of thoſe Words uſed by the EVANGELISTS, That it might be *fulfilled* which was ſpoken by the PROPHETS. *Of the Citations made by St* Matthew.

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IN order to account for this Form of Expreſſion, it is neceſſary to obſerve that the word, *Prophet*, does not neceſſarily ſignify, a *Foreteller of future Events*; but is very frequently uſed both in profane and ſacred Writers too, in many other Senſes. As,

1*ſt*. It ſignifies an *Interpreter*, or *Relater*, of the Mind of God. Thus *Exod.* vii. 1. *The Lord ſaid unto* Moſes, *ſee I have made thee a* God *to* Pharaoh, *and* Aaron *thy Brother ſhall be thy* Prophet, *i. e.* the Interpreter or Relater of *Moſes*'s Will, of whatever he diſcovered to *Aaron*; juſt as thoſe who made known to others what God himſelf revealed to them, are ſtiled his *Prophets*. Thus *John* the Baptiſt was ſtiled a *Prophet*, *Mark* xi. 32, *for all Men counted* John *that he was a* Prophet *indeed:* and *Luke* xx. 6. *for they be perſuaded that* John *was a* Prophet.

2*dly*. Be-

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2*dly*. Becauſe, to *propheſy*, ſignifies very often to foretel future Events, the Knowledge of which is out of the Power of Man, hence it comes to ſignify to *Declare any unknown Event, not barely* future, *but even* paſſed. Thus when our Saviour ſtood before the High-Prieſt, *Matt.* xxvi. 63, Some *ſmote him with the palms of their hands, ſaying*, propheſy *unto us, thou* Chriſt, *who is he that ſmote thee.*

3*dly*. Becauſe that *Prophets* very often were enabled by God to confirm the revelations which they had received by *Signs* and *Miracles*, therefore that word has been applied to perſons ſo enabled, without any conſideration of their declaring the will of God at all. Thus *Luke* vii. 16, When *Jeſus* raiſed the Widow's Son at *Naim*, *The people ſaid, a* great Prophet *is riſen up among us.* And in the Senſe *now* mentioned, joined to that which I firſt obſerved, the Diſciples in their journey to *Emmaus*, *Luke* xxiv. 19, call our Saviour, *a prophet mighty in deed and word before God and all the people.*

4*thly*. Becauſe that *Prophets* were wont to *interpret* the Will of God, hence it comes to paſs, that to *interpret* the Scripture, or to *ſpeak to men to edification* and *exhortation*, is called propheſying, 1 *Cor.* xiv. 3, 4, 5.

There is another Senſe of the word, I think, in the Old Teſtament, where *propheſying* ſignifies no more than *praiſing God in*

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dances, or in peculiar Motions of the Body; This is foreign to my preſent purpoſe. But ſince the ſignifications of the word, *Prophet*, are ſo various, we muſt be careful not to join the Notion of a future Event predicted, to that Term, as often as it occurs in the Old or New Teſtament. I muſt obſerve,

Secondly, *That* the Evangeliſts ſometimes apply to the Meſſiah paſſages of the Old Teſtament, which, as they lie in our preſent copies, plainly relate to ſome other *perſon*, or *thing*, than what they are applied to. This I think to be evident from *Matt.* ii. 15, *Out of* Egypt *have I called my Son*; which words are manifeſtly taken from *Hoſeah* xi. 1; *When* Iſrael *was a Child, then I loved him*, and called my Son out of *Egypt*, &c. The Prophet is ſpeaking concerning the coming of the Children of *Iſrael* out of *Egypt*; and tells us, *that they ſacrificed to* Baalim, *and burnt Incenſe to graven Images*, ver. 2. which ſufficiently evinces of whom he is ſpeaking. I add, as a conſequence from theſe Two Obſervations,

Thirdly, That where the Evangeliſts apply to *The Meſſiah* paſſages of the Old Teſtament, which obviouſly relate to Somebody elſe, and yet quote a *Prophet* for their Citation; it does not follow neceſſarily, that they mean to appeal to ſome *Prediction of a future Event*, but only that they appeal to one to whom the Name of *Prophet* is aſcribed, who

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who has wrote, beſides *Predictions*, many other Events; and many Explications of the Will of God. My Meaning is this: *Iſaiah*, e. g. not only *foretold* many things, which according to his *Predictions* came to paſs; but he likewiſe narrated many preſent, and many paſt facts; and he likewiſe declared the Will of God, and the Duties of the people, and told them what they were to do in order to render themſelves acceptable to God. Now if any Citation were made from any paſſage, where only the Obligations of the People to ſerve God were expreſſed, it would be very proper to cite, or appeal to the *Prophet*, without conſidering, or taking into the Notion of Prophet, the Idea of *foretelling future Events*.

Theſe Obſervations being premiſed, I ſhall now proceed to examine the Citations of the *Evangeliſts* from the Old Teſtament.

Jeſus *was born of a Virgin*, ſays St *Matt.* chap. i. 22, *that it might be* fulfilled *which was ſpoken of the Lord by the* Prophet, *ſaying*, Behold, a Virgin ſhall be with Child. I readily allow to the Author of *The Diſcourſe of the Grounds and Reaſons*, &c. 'that the 'words do in their obvious and literal Senſe 'relate to a Young Woman in the Days of '*Ahaz*, as will appear by the context,' *p.* 41. And were any one to read *Iſaiah*, without knowing, or having heard of the Evangeliſt, it is highly probable that he would

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not imagine himſelf to be reading a Prophecy of an Event, which was not to happen in leſs than ſeven Hundred and Forty Years. Mr *Whiſton* acknowledges, that 'this paſſage 'of *Iſaiah* as it ſtands in all the late Bibles, '*Hebrew*, and *Greek*, includes ſuch an additional Clauſe, as ſeems no way applicable 'to the *Meſſiah*: and ſo occaſions the *Jews* 'to triumph, as if the Prediction were meant 'not of a *Virgin*, but only of a Young 'Woman, in the Days of *Ahaz*: For ſo 'runs the context in the *Hebrew*: and the 'preſent LXX for the main agrees to it.' *Eſſay on the Old Teſtament*, p. 229. And it muſt be likewiſe owned, that no *Jew* either antient or modern, in any of their Books, interpret this Paſſage as a *prediction* of The *Meſſiah*: Nor does any one in the Series of the Evangelical Hiſtory *directly and in Terms* cite this Prophecy; which yet it ſeems highly probable that ſome or other ſhould, when the Fact was ſo remarkable, and ſo well known.

To account for this, Learned Men have uſually recurred to, and inſiſted on, a *Double completion* of Prophecies: They ſee the words of the Old Teſtament manifeſtly relating to ſomebody elſe, notwithſtanding that they are applied by the New Teſtament-writers to the *Meſſiah*; to whom, it muſt be owned, they are perfectly conſonant; nay they more literally agree to Him, than to any one elſe.

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elſe. But whatever thoſe who already believe the Truths of Chriſtianity may, I am apt to think that no *Unbeliever* can ever be perſuaded, or will be converted, by ſuch Notions. A *double completion*, (unleſs in caſes where the Prophet himſelf, or ſomebody who has authority from God, expreſſly declares That to be the Intent of the Prophecy,) it may be ſaid, will make all Prophecy perfectly uſeleſs. When any thing is foretold, it is deſigned to be a *Mark*, or *Character*, by which we may be able to judge of the Event whenever it ſhall happen. Now when we ſee the Accompliſhment of a Prophecy in *One* perſon, why ſhould we look for a *Second* accompliſhment in *Another?* Or if ſome ſimilar circumſtances may ſeem to make a Prophecy relate to *ſeveral* perſons; the natural conſequence will be a diſregard to all Application of them, becauſe ſuch ambiguity and uncertainty makes it endleſs to apply them. When a Prophecy has received it's *firſt* completion, it is ridiculous to apply it a *Second* time to *Another* Perſon; becauſe by that means we deſtroy the Uſe and Deſign of Prophecy: Since if it be ſaid to have *ſeveral* Perſons in view, we ſhall not be able to *prove* to a gain-ſayer that it belongs to any *particular* Perſon, to whom in the Truth of things it is applicable.

What then is the meaning of the Evangeliſt in this Citation? Or to what End or

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purpoſe was it made, if it be not a Prophecy of the *Meſſiah*, nor intended to *prove* that it was predicted, that The *Meſſiah* was to be born of a Virgin? I anſwer,

That the Evangeliſt in citing this Paſſage, (which as appears by the context, concerned a Child which was to be born *before* the *Land ſhould be forſaken* by *Rezin* and *Pekah*, who then invaded *Judea*, and over-ran it) only cited them as words of *Iſaiah* remarkably agreeable to the miraculous Birth of *Jeſus*, and not as a Prophecy of his Birth. St *Matthew*, obſerving the Providential Diſpoſition of things, and ſeeing the ſurpriſing and extraordinary Birth of the *Meſſiah* in ſo wonderful a manner, expreſſed it thus, *All this was done that it might be* fulfilled *which was ſpoken of the Lord by the* Prophet: But yet he meant no more than an *accommodation* of the Prophet's words to the caſe in hand: Or, as Biſhop *Kidder* expreſſes himſelf, after a long examination of this Difficulty in his *Demonſtration of the* Meſſias, Part 2*d*. *p*. 310. 'St *Matthew* applies *the prophet's words to* 'the *wonderful Birth of* Jeſus.'

The Difficulty, or Objection againſt this Interpretation, ariſes wholly from our Unacquaintedneſs with the *Jewiſh* Phraſeology. The Evangeliſts were *Hebrews*, and wrote as other *Hebrew* writers did. They did not make a Language of their own, nor uſe a Phraſeology peculiar to themſelves; but did

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as other *Hebrew* writers did, and followed their method. To underſtand them therefore, we are not to judge of the ſenſe and meaning of the *Evangeliſts*, from the common and ordinary ſounds of words amongſt ourſelves; but we muſt enter into the *Jewiſh* Phraſeology, and ſee what the *Jews* meant by ſuch and ſuch Expreſſions, and upon what Principles *They* reaſoned. Their ways of ſpeaking, and of quoting, which can be learnt from *Jewiſh* writers only, muſt be looked into; and how unnatural ſoever they may ſeem to us, yet we muſt be determined by them, and only by them. Now it is evident from numberleſs Examples, that the *Jewiſh* way of writing is exactly agreeable to That of the Evangeliſts; and the Maſters of the Synagogue applied Paſſages of the Old Teſtament in Senſes very remote from that of the Original Author. Every Page of every *Rabbi* almoſt will ſupply us with Inſtances of this kind: And as for the particular Term, *fulfilled*, they very often meant no more by That, than the happening of a *ſimilar* Event; or an exact agreement in particular Circumſtances of latter things with former.

In the ſame manner that perplexing Citation from *Hoſeah* ii. 1, *Out of* Egypt *have I called my Son*, introduced by St *Matt.* chap. ii. 15, thus—*That it might be* fulfilled *which was ſpoken of the Lord by the* Prophet—is ſo manifeſtly no prediction about

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Jeſus, that this alone would ſhew us the true way of underſtanding theſe Expreſſions. Or if any one will aſſert, that theſe words are cited from what *Balaam* ſaid, *Numb.* xxiii. 22, or from chap. xxiv. 8, yet ſtill every one of the places refers to the Children of *Iſrael*'s coming out of *Egypt*; and it cannot be *proved* to any one that will contradict it, that theſe are Prophecies of future Events.

The only reaſon why ſuch Paſſages in the Prophets have been deemed Deſignations, or Predictions, of future Events, in the *Meſſiah*'s times is, becauſe they were introduced by the Evangeliſts as if they pointed out ſuch or ſuch particular Events. *Jeſus* and his Parents *were in* Egypt *until the Death of* Herod, THAT *it might be* fulfilled *which was ſpoken of the Lord by the* Prophet. If we examine the Prophet alone, it muſt be confeſſed that He is ſpeaking of the Iniquity, and Ingratitude, of the Children of *Iſrael*; and ſays, *When* Iſrael *was a Child I loved him and I called my Son out of* Egypt. When the LXX, and *Jonathan*, and the *Arabic* Verſion render it, not *my Son*, as it is in the *Hebrew* and *Vulgate*, but, *His Sons*,—it is evident that They all underſtood this of the Children of *Iſrael:* and the immediate following words will force us ſo to underſtand them, *They ſacrificed unto* Baalim, *and burnt incenſe to* graven Images. *I taught* EPHRAIM *alſo to walk, taking them by the Arms*;

Arms; *but They knew not that I healed them*, ver. 2. 3. The plain Reaſon of the Tranſition from the ſingular number to the plural, from *a Child*, *Him*, *my Son*, to *They* and *Them* in the following verſes, is, becauſe the Prophet is actually ſpeaking of a *People* under the name, or Perſon, of a *Child*. CHAP. XIII.

The Prophet therefore manifeſtly ſpeaking of a different Subject, and Occaſion, from what the Evangeliſt is ſpeaking when he made uſe of the Prophet's words, unleſs the nature of the Evangeliſt's Language neceſſarily forces one to underſtand him as if he deſigned to declare an Event foretold, we ought in common Juſtice to put another meaning upon his words. Now the Particle ἵνα, *That*, very frequently ſignifies only the Event, not the End or Deſign. Thus *John* ix. 39, For *Judgment* I am come into the World, ἵνα οἱ μὴ βλέποντες βλέπωσι, THAT *they which ſee not might ſee, and they which ſee might be made Blind* Juſt in the ſame manner has the ſame Apoſtle applied a paſſage of *Iſaiah*, chap. xii. 37, 38. *But though he had done ſo many Miracles before them, yet they believed not on him*, ἵνα, THAT *the ſaying of* Iſaiah *the* Prophet *might be* fulfilled *which he ſpake, Lord, who hath believed our report.* Not that *Jeſus* came into the World *to blind*, or with *deſign* to blind the People; but on the contrary to *open* Men's Eyes: Nor that God *deſigned*, that the *Jews* ſhould

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not regard the Miracles of *Jeſus*; but in reality that they *ſhould* pay a regard to his Miracles, or elſe they would have had no Sin in refuſing to pay a regard to them. But in the event of things it thus happened, that the Miracles of our Lord were the *Occaſions* of their Obſtinacy; and the words of *Iſaiah* as exactly ſuited their Caſe, as if they had been a Prophecy upon that very generation. So here in relation to the Application of the words of *Hoſeah*, there was as exact a ſuitableneſs of the Terms made uſe of by the Prophet to the caſe of *Jeſus*, as if it had been in expreſs Deſign and words foretold, that *Jeſus* was to go down into, and return from *Egypt*.

Neither will the word, πληρωθῇ, *fulfilled*, determine us to ſuch a Senſe, as if the Evangeliſt deſigned to ſpeak of a Prediction of future Events accompliſhed. It is confeſſed, that the word *may* ſignify That: But when the Prophet was manifeſtly ſpeaking in the words cited, of quite another thing; and a ſerious Searcher after Truth cannot diſcover any Intention in the Prophet to ſpeak of a *future* Event, it is but reaſonable to put ſuch a Senſe upon the Evangeliſt's words as will make the whole conſiſtent. If therefore we interpret the Citation as a mere Accommodation of borrowed words, and this will render the whole Intelligible, it is very fit and proper ſo to do. Thus when the Evangeliſt ſays,

ſays, *Matt.* ii. 18, *Then was* fulfilled *that which was ſpoken by* Jeremy *the* Prophet, *ſaying, In* Rama *was there a Voice heard, Lamentation, and weeping, and great mourning,* Rachel *weeping for her Children, and would not be comforted, becauſe they were not.* If we look into *Jeremiah*, it is plain, that the Prophet is ſpeaking about the *Diſperſion* of the *Jews* in *other* Countries; and promiſes, chap. xxxi. 16, that *They ſhall come again from the Land of the Enemy.* And ver. 17. *And there is hope in thine end, ſaith the Lord, that thy* Children *ſhall* come again *to their* OWN BORDER. To *fulfil* therefore this Prophecy, *Children*, (ſuppoſe That word really to mean Infants of *two Years old and under*, which are the *Children* in St *Matthew*) were not to be *murdered*, but to be kept *alive*, and to be brought back to their *own* Country, or *Border*. This therefore cannot poſſibly be a Prophecy of a future Event relating to the murdering the Infants by *Herod*; but muſt be only the Application of a paſſage of the Prophet, where the words exactly ſuited the preſent occaſion.

Mr *Le Clerc* has well obſerved in his Notes upon *Matt.* ii. 17. ‘ Les Juifs avoient ac-
‘ coûtumè de dire qu'un paſſage de l'ecriture
‘ s'accompliſſoit, toutes les fois qu'il arrivoit
‘ quelque choſe, a quoi l'on pouvoit l'appli-
‘ quer. Ainſi l'Evangeliſte ne veut dire autre
‘ choſe, ſi non qu'il arriva alors une choſe, dont

‘ un

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' un pouvoit dire ce que Jeremie avoit dit au-
' trefois dans une autre occaſion.' *i. e. The* Jews *were wont to ſay, that a paſſage of Scripture was* accompliſhed, *as often as any thing happened to which they could* apply *it. Thus the Evangeliſt intended no more, than that a certain thing happened of which one might ſay what* Jeremy *ſaid at another time, upon another Occaſion.* And Biſhop *Kidder*'s words are ſo perfectly conſonant to this, that I cannot but give them to the Reader.

" It is to be conſidered that a Scripture
" may be ſaid to be *fulfilled* ſeveral ways:
" *v. g. Properly*, in the Letter, as when
" that which was foretold comes to paſs; or
" again, when what was fulfilled in the *Type*,
" is fulfilled again in the *Antitype*. Or elſe
" a Scripture may be ſaid to be fulfilled
" more *improperly*; *v. g.* by way of *Ac-*
" *commodation*; as when a like Event hap-
" pens to any Place or People to what fell
" out ſome time before. The Sorrow and
" the Mourning that now fell upon the
" Coaſts of *Bethlehem* and *Ramah*, was
" very bitter and grievous, and like that
" which is reported to have befallen thoſe
" Places, by *Jeremy*, upon another occa-
" ſion: And then thoſe words are made uſe
" of by way of *Alluſion* to expreſs this Sor-
" row by. The Evangeliſt does not ſay,
" *That it might be fulfilled*; but *then was*
" *fulfilled*; q. d. Such another Scene of Sor-
" row

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" row appeared then, upon the Murder of
" the *Innocents*, as was that which *Jeremy*
" mentions upon another ſad Occaſion.
" This is a way of ſpeaking uſed in the New
" Teſtament. What the Prophet *Iſaiah*
" ſays of the Hypocrites of his time, (*Iſai.*
" xxix. 13,) is applied by *Jeſus* to thoſe who
" were like them: *Ye Hypocrites, well did*
" Iſaias *propheſy of you, ſaying, This people*
" *draweth nigh unto me with their mouth,*
" *and honoureth me with their lips, but their*
" heart *is far from me.* Theſe Men were
" Hypocrites like thoſe in the Prophet's
" time; and therefore the Words of the
" Prophet are accommodable to *them* though
" they were ſpoken of *Other* men. Again,
" the words of the ſame Prophet, which
" were ſpoken to thoſe of his own time, are
" ſaid to be fulfilled in thoſe who lived in
" our Saviour's, and are accommodated to
" them. *In them* is fulfilled *the Prophecy of*
" Iſaias, ſays our Saviour; *Matt.* xiii. 14. com-
" pared with *Iſai.* vi. 9. St *Paul* applies the
" ſame words to the *Jews* of his time, and at
" the ſame time allows them to have been
" ſpoken of their Fathers: *Acts* xxviii. 25.
" It were eaſy to give more Inſtances to this
" purpoſe. Compare *Matt.* xiii. 34, 35.
" with *Pſ.* lxxviii. 2. *Matt.* xxi. 13. with
" *Jer.* vii. 11. And this is a Liberty to be
" allowed to, and that is *taken by*, all Wri-
" ters. St *Matthew* was an *Hebrew*; and

" wrote

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" wrote (it is commonly believed) in the " *Hebrew* Tongue, and for the Uſe of the " *Hebrews*, and in their Style and manner " of writing. He muſt be a Stranger to " the *Hebrew* Writers, that does not know " that nothing is *more common* among *them* " than ſuch Accommodations of the Text " upon all occaſions. They *abound* in ſuch " Applications: I may ſay their *Midraſhim* " do very much *exceed* in them. The *Jews* " of all Men in the World have no cauſe to " object againſt our Evangeliſt on this Ac- " count. And this which I have ſaid in the " *laſt* place, I take to be alone a full Anſwer " to the Objection of the *Jews*," *Kidder's Demonſtration* of the Meſſias. Part II. *p.* 215, 216.

And indeed this way of ſpeaking was not unknown to the beſt Heathen Writers. Thus in *Ælian*; Diogenes Sinopenſis *uſed continually to ſay concerning himſelf, that he* FULFILLED, *and underwent all the curſes of Tragedy: For he was a Vagabond and had no home.* Ὅτι αὐτὸς ἐκπλήροι καὶ ὑπομένει τὰς ἐκ τῆς τραγωδίας ἀρὰς. vid. *Le Clerc*'s Supplement to *Hammond*, chap. iv. 14.

To *fulfil* therefore does not neceſſarily ſignify the completion of an Event foretold, but only ſuch a Reſemblance of Circumſtances, that the words of the Prophet may be literally and exactly applied to the caſe in hand: Or that they ſuit as exactly, as if

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if the Prophet had had this particular point in View.

The Author of *The Diſcourſe of the Grounds*, &c. has very juſtly obſerved, *p.* 209, that " the Learned are at a loſs how to ac- " count for many Quotations," made by the New Teſtament Writers, " which neither " agree to the *Hebrew* or *Septuagint*." And He thinks that " the Citations muſt be ac- " counted for from *the Jewiſh manner* of " making Citations ſo as to *ſerve the pur- " poſes* for which they were produced," *p.* 215. It is very plain at firſt ſight, that they vary in their Quotations very much from the *Hebrew*, and likewiſe from the LXX. Thus (to inſtance in Two or Three,) *Matthew*, chap. i. 23, has it, *Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and* καλέσουσι, They ſhall call *his name* Emanuel. The *Hebrew* has it, *Thou ſhalt call*, and ſo the LXX, καλέσεις, The *Targum* of *Jonathan*, *She ſhall call.*

So again, *Matt.* ii. 6. Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. In the Septuagint of *Micah*, ch. v. 2. Καὶ σὺ Βηθλεὲμ, οἶκος Ἐφραθὰ, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ μοὶ ἐξελεύσεται (Alex. ἡγούμενος,) τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραήλ, Or as the *Alexandrian* copy has it, ἐν τῷ Ἰσραήλ. And if we compare the Evangeliſt with the *Hebrew*, it ſtands thus, *And thou*, Bethlehem Ephrata,

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art little to be among the thouſands (or Governors) *of* Judah. *Out of thee ſhall come forth to me, who ſhall be a Ruler in* Iſrael. Which words are very different from thoſe which the Evangeliſt made uſe of in his Citation. And though this be a real Prophecy of *a Ruler which was to be born at* Bethlehem, and was underſtood by the *Jews*, and applied to the *Meſſiah* expected amongſt them, yet the *Senſe* of the Prophecy, and not the very words, are cited.

Again; *Matt.* ii. 18. Φωνὴ ἐν Ραμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς; Ραχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί. Here again, the Evangeliſt varies in two or three Inſtances from the words of the Original, by adding the word, *Weeping*, and by leaving out after thoſe words, *would not be comforted*, theſe, viz. *for her Children.*

Theſe, and many other Inſtances of this kind, ſhew that the Evangeliſts ſometimes *applied* the Words of the Old Teſtament, which ſuited the Occaſions they were ſpeaking about, without regarding the Original Intention and View of the Prophet; and at other times they regarded the *Senſe* of Prophecies, without tying themſelves up to the very Expreſſions which the Prophets uſed. Now ſuppoſing their Citations to be, as generally they are, mere *accommodations* only, this very naturally will account for the *changes* of words, or the differences which ſeem ſo irreconcileable.

concileable. In ſuch caſes, words may be left out, or put in, or may be applied differently from what an Author originally deſigned: Nor is any thing more uſual than for all ſorts of people, by ſmall changes of words, to accommodate Scripture Paſſages to Things which the Writers themſelves never had in View. Nor would this meet with any difficulty in the preſent Inſtance, were it not for thoſe ſtrong Expreſſions made uſe of by the Apoſtles; which our Unacquaintedneſs with the Genius of the Language, and of the People which uſed them, makes appear ſo harſh and diſagreeable. But to proceed,

The Evangeliſt ſays, *Matt.* ii. 23. *And he came and dwelt in a City called* Nazareth, *that it might be* fulfilled *which was ſpoken by the* Prophets, *He ſhall be called a* Nazarene.

It is I think on all hands agreed, that none of the writers of the Old Teſtament have ſaid one word about the *Meſſiah*'s being called by This Name. Nor has any one of them ſo much as intimated that He was to dwell at *Nazareth*. It muſt be therefore mere conjecture now in every one that attempts a Solution of this difficulty. Some indeed are more happy in this than others: and it muſt be owned an eaſier thing to refute a former Conjecture, than to find out a new one. That which ſeems to me to be the beſt, and moſt probable account is this, that ſince the Prophets ſpoke of the

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mean, and *low*, and *deſpicable* ſtate of *The Meſſiah*; that He ſhould be in the Language of *Iſaiah*, chap. liii. 3. *deſpiſed and rejected of Men, a Man of ſorrows and acquainted with grief*; that He ſhould be *cut off*, as *Daniel* has it, *chap.* ix. 26.—Since This was to be the State of the Meſſiah, the Providence of God ſo diſpoſed things, that *Jeſus* ſhould live in a Town, from whence it was ſuppoſed that *no good thing could come:* John i. 46. That He ſhould be treated with contempt, and reproach, even upon Account of the *Place* he lived in: and that by this circumſtance, what was ſaid concerning him in the Prophet ſhould be verified.

Matt. iii. 3. The Evangeliſt obſerves, *This is he that was ſpoken of by the Prophet* Eſaias, *ſaying, The Voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his Paths ſtrait.* The place of *Eſaias* alluded to, is *chap.* xl. 3. *The voice of him that cryeth in the wilderneſs, Prepare ye the way of the Lord, make ſtrait in the deſart an high way for our God:* and this St *Matthew* applies to *John* the *Baptiſt*, and ſays, *This is he that was ſpoken of by the Prophet* Iſaiah. Every one of the Evangeliſts apply the ſame paſſage in the ſame manner, *Mark* i. 3. *Luke* iii. 4, 5. *John* i. 23. except that this laſt tells us, that the *Baptiſt* himſelf applyed it to himſelf, ſaying, *I am the voice of one crying in the Wilderneſs*, &c.

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If we look into *Iſaiah*, chap. xl. We find that the Prophet is ſpeaking of *Comfort* to *Jeruſalem*, and that her *Iniquity is pardoned, for ſhe hath received from the Lord's hand double for all her* Sins. Upon this declaration of *pardon*, he bids them *prepare a way* for God to return to them for to viſit them in Kindneſs, and to ſhower down his Bleſſings upon them. But what has this to do with *John the Baptiſt*, who prepared indeed a way for the Lord, but not as the Prophet was ſpeaking, for *pardon* of Iniquity, but to render *double* upon Jeruſalem *for all her Sins?* It was indeed to be a Forerunner of the *Sceptre*'s *departing from* Judah, and of the *Deſtruction* of *Jeruſalem*, and of the long Captivity of his people, which laſts even to this day, and not of any proſpect of comfort or pleaſure to the *Jews*. Theſe words therefore, as applied to *John*, ſeem to be nothing but an accommodation; and conſidering his Circumſtances in the *wilderneſs*, and his being the Forerunner of the *Meſſiah*, nothing could be more applicable than they are.

The Evangeliſt indeed ſays, *This is he that is ſpoken of by* Iſaiah. But yet it is no more abſurd to apply to him in particular the words which in their original are general, and relate to a future *comfort to Iſrael*, than it is in other Inſtances to apply general words to particular occaſions, which they will natu-

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rally and obviouſly ſuit. I will name an Inſtance which may in ſome Meaſure explain my meaning. There is in *Plato*'s *Alcibiades 2dus*, a very remarkable conjecture of *Socrates*, concerning a Perſon who ſhould ſome time or other come into the world, and teach mankind, ὡς δεῖ πρὸς θεὺς καὶ πρὸς ἀνθρώπους διακεῖσθαι, *How Men ſhould behave themſelves towards God and Man. Alcibiades* aſks him, πότε ἂν παρέσται ὁ χρόνος οὗτος, καὶ τὶς ὁ παιδεύων, *When that time will come? and who it was that ſhould thus inſtruct Mankind?*—*Socrates* anſwers, Οὑτός ἐστιν ᾧ μέλει περί σου, *It is He who now takes care of you:* And ſoon after ſays, *that He has a wonderful concern for you. Alcibiades* declares his readineſs to wait for that Time, and expreſſes his hopes that *That Time will come*, ὐ διὰ μακρῦ, *in a little time.* Now, ſhould any one ſay, that when *Jeſus* appeared, and did in fact what *Socrates* ſaid, οὗτός ἐστιν, *This is he that is ſpoken of by* Socrates, The common Uſe of Language in all countries would bear him out, and juſtify the Expreſſion: much more would the particular Idiom of the *Jews*, whoſe way of citing their ſacred Books is known to be exactly in this manner.

When St *Mark* chap. i. 2, 3. cites this place of *Iſaiah*, he joins to it a Paſſage of *Malachi* (from chap. iii. 1.) without giving us any notice that One part of what he cites is taken from *Iſaiah*, the other from another Prophet.

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Prophet. It is indeed in ſome copies, as we read it, *In the Prophets.* But the antient reading was, *In* Iſaiah *the prophet*; Or as others, *In the Prophet.* vid. *Mill.* in loc. But not to enter into this, I would obſerve that St *Mark*, when he cites even a literal Prophecy which was really accompliſhed in *John*, yet he does not ſtrictly obſerve either the *Original*, or the *Septuagint*; but gives us the true ſenſe of *Malachi*, though he varies a little from his Words.

The next Citation is *Matt.* iv. 13, &c. Jeſus *leaving* Nazareth, *came and dwelt in* Capernaum, *which is upon the Sea-coaſt in the Borders of* Zabulon *and* Napthali. *That it might be* fulfilled *which was ſpoken by* Eſaias *the* prophet, *ſaying, The land of* Zabulon, *and the Land of* Napthali, *by the way of the Sea beyond* Jordan, Galilee *of the* Gentiles; *The people which ſat in darkneſs ſaw great light; and to them which ſat in the region and ſhadow of Death, light is ſprang up.* This Citation is taken from *Iſaiah*, chap. ix. 1, 2; and if the real *Meaning* be, what the judicious Mr *Mede* maintains, *p.* 101, The Senſe of the Prophet is this: That *as the firſt time He made vile the land of* Zabulon, *and the land of* Napthali, *ſo in the later time he hath, or ſhall, make it glorious, even the way of the Sea beyond* Jordan, Galilee *of the* Gentiles. Which way was this done? *The people which walk in darkneſs have ſeen great*

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light; to them which dwell in the land of the Shadow of Death light is ſprung up. This is what the Prophet has ſaid; and this the Evangeliſt produces on account of *Jeſus*'s dwelling in *Capernaum*, which is in the Province of *Galilee*. The point is, whether this be a *Prophecy*, that the Meſſiah was to dwell in *Galilee*, Or, is it only an *Accommodation* of the words of *Iſaiah* to the accidental retirement of *Jeſus* to thoſe parts? Thoſe who contend for it's being a *Prophecy*, connect the whole together thus: That as the Land of *Zabulon* and *Napthali* were the *firſt* that were ſubdued by *Tiglath-Pileſer*, 2 *Kings* xv. 29, ſo that Land ſhould firſt have the Honour of the Meſſiah's Preſence: And this they think is clearly aſſerted in the following verſes, *For unto us a child is born, unto us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called* Wonderful, Counſeller, *The* Mighty God, *the* everlaſting Father, [the Father of Ages,] the Prince of Peace. *Of the Encreaſe of his Government and Peace there ſhall be no End, upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice, from henceforth even for ever and ever.*

But then on the other hand it may be ſaid, that the Evangeliſt has left out thoſe words upon which this Interpretation is in ſome meaſure founded, and which might lead the Reader

Reader of the Goſpel to ſuch a Notion, viz. *at the firſt time He made vile:* And likewiſe thoſe other words, *and afterwards did more grievouſly afflict*, or as the words may be rendered, *ſo in the later time be made glorious:* That, This was never underſtood by the *Jews* in our Saviour's time in this manner; For their notion was, *Search and look; for out of* Galilee *ariſeth no prophet*, John vii. 52. and again, *ver.* 41. *ſhall Chriſt come out of* Galilee: That, All this paſſage may be underſtood literally of the ſeveral Invaſions of the Land of *Judea* by the *Aſſyrians*, viz. "that at firſt God lightly afflicted the Land "of *Zabulon* and *Napthali* by *Tiglath-* "*Pileſer*; Then He did it more grievouſly "by *Salmaneſer*, who *carried* Iſrael *away* "*into* Aſſyria: 2 *Kings* xvii. 6. and that the "people of *Jeruſalem* who were in the ter- "ribleſt apprehenſions, had ſeen great light "and freedom from their fears, *they that* "*dwelt in the Shadow of Death, upon them* "*the Light hath ſhined:*" That conſequently this can be no more than a mere Application of the Prophet's words to the Occaſion of *Jeſus*'s preaching and living in *Galilee*; where the Words of *Iſaiah* in an eminent manner ſuited the circumſtances of our Saviour's converſation in thoſe parts. CHAP. XIII.

It is certain that the words cited *Matt.* viii. 16, 17. are nothing but mere accommodation of the Phraſe of *Iſaiah* to the pre-

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ſent Occaſion. *They brought unto him many that were* poſſeſſed with Devils, *and he caſt out the Spirits with his word, and* healed *all that were* ſick, *That it might be* fulfilled *which was ſpoken by the Prophet* Eſaias, *ſaying*, Himſelf took our Infirmities, and bare our Sickneſſes. The Evangeliſt has here followed the *Hebrew* literally, and not the LXX, which is very different. In *Iſaiah* there is not one word of *caſting out Devils*, or of any *miraculous cure of Sickneſſes*. When the prophet ſpeaks of *the Servant of God*, Iſai. lii. 13. and ſays, chap. liii. 4, *Surely he hath borne our Griefs, and carried our Sorrows*,—the natural and obvious ſenſe of the words is, that he is tender-hearted and compaſſionate, full of pity and concern for the Misfortunes of Others. This Diſpoſition being ſo very remarkable in our Lord, and He always ſhewing himſelf ready and willing to cure *all* that were brought before him, the Evangeliſt *applied* the Words of the Prophet as exactly ſuiting his preſent Purpoſe. It is true indeed that they are introduced by ſaying,—*That was* fulfilled *which was ſpoken by* Eſaiah; Yet it is plain no more is intended by the Evangeliſts here, than that the Prophet's words were very pertinent to that Occaſion; becauſe we find them applied by St *Peter*, in his 1 *Ep.* chap. ii. 24. to quite a different purpoſe, *viz.* to *Jeſus*'s bearing our Sins upon the Croſs; and it is contrary

trary to the Nature of all Language to imagine the ſame Words intended to ſignify *Two* Things, ſo different, and remote from each other as theſe are.

When a Prophecy is literally to be completed, and a certain Event is foretold, it is eaſy to ſee in the Prophet himſelf ſuch an account of things as will manifeſtly point out ſome certain Event. A Perſon known by the Name of *the Meſſiah*, was expected and plainly foretold. The Prophet *Haggai*, plainly declared that *the Deſire of all Nations ſhould come—and that the Glory of this latter houſe ſhould be greater than of the former*, chap. ii. 7, 9. *Malachy* (many years after *Haggai)* declared, *Behold, I will ſend my* Meſſenger, *and he ſhall prepare the way* before me; *and the Lord whom ye ſeek ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant whom ye delight in: Behold, he ſhall come, ſaith the Lord of Hoſts*, chap. iii. 1. and Again, chap. iv. 5. *Behold, I will ſend you* Elijah *the Prophet, before the coming of the great and dreadful Day of the Lord.* Here is an expreſs Prophecy of a particular Perſon, ſtiled the *Meſſenger* of him *whom they ſeeked*, and likewiſe a Prophecy of Him *whom they ſeeked for*; who was to come into *His Temple*; and this was to be done *ſuddenly* after that *Meſſenger's* coming. Thus far was plain and clear Prophecy; and every Man had a right to demand

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mand who this *Meſſenger* was? *Jeſus*, in *Matt.* iii. 10, tells us expreſſly, that this *Meſſenger* was *John* the *Baptiſt*. *This is he of whom it is written, Behold, I ſend my* Meſſenger *before thy face, which ſhall prepare thy way before thee.* The Event of things alone could ſhew the Truth of all this; and that would prove the Difference betwixt the General Application of ſuitable Words, and the real completion of an intended Event.

Where the Prophet's words are ſuch as that the Reader ſees a Prediction of ſomething future, He muſt look for the Event, and judge from thence. In the preſent Inſtances; Here is an expreſs declaration, that God would *ſend his* Meſſenger, and that then *preſently* after ſhould *the Lord, whom* the Jews *ſought, come into his Temple.* The following verſes tell us what ſhould be the Effect of his coming. *Who may abide the Day of his coming; and who ſhall ſtand when he appeareth; for he is like Refiners Fire, and like Fullers Sope: and he ſhall ſit as a* Refiner *and* Purifier *of* Silver: *and he ſhall* purify *the Sons of* Levi—*that they may offer unto the Lord an* Offering *in* Righteouſneſs. In the latter prophecy, it is declared, that God *would ſend* ELIJAH *the Prophet, before the great and terrible Day of the Lord:* and that Elijah *ſhould endeavour to turn the Heart of the Fathers and of their Children, leſt* God

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God *ſhould come and ſmite their Land with a Curſe.* When the time came, that Two Perſons ſhould appear juſt under the characters and deſcriptions here mentioned, it would be very right to compare their Actions with the Prophecy, and to ſee if they correſponded. Now our Saviour directly avowed, *John* the *Baptiſt* to be the *Meſſenger*, this *Elijah* who was to *prepare the way of the Lord.* Nor does any thing occur to the contrary, except that any one ſhould enquire, 1*ſt.* How *John* was *Elijah?* 2. How is it, that *John* himſelf denied himſelf to be *Elias?* or 3*dly.* How is it, that after *John* was beheaded, our Lord ſaid, *Elias truly ſhall come firſt, and reſtore all things?* To the 1*ſt.* How *John* was *Elijah* the *Prophet*, or as the LXX hath it, *Elias the Thiſbite?* I anſwer, that *John* came in *the Spirit and Power of* Elias, *Luke* i. 17. There was a great Similitude in their Tempers, Manners, Zeal, Sanctity, Way of living; and nothing is more uſual than to call by the ſame names different Perſons of ſo very like diſpoſitions. Thus *Cato* is put for a rigidly *juſt* and *wiſe* Man: Thus *Virgil*,

Alter erit jam Tiphys, & altera quæ vehat Argos
Dilectos Heroas.

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To the Second Difficulty, That *John* denied himſelf to be *Elias*, John i. 21, I anſwer, That the *Jews* by their queſtion, and in their notions, meant the *very Perſon* of *Elias* the *Thiſbite*, who was to appear upon Earth again: and *John* denied himſelf to be *Elias* in *that* Senſe: but then he added that he was the Perſon *who was to prepare the way of the Lord*; which was declaring himſelf to be the *Elias* of *Malachi*, and all that was meant in that Prophecy. He was the *Elias* of the Prophet, though not the imaginary *Elias* of the *Jews*.

To the Third Difficulty, It is in *Matthew* xvii. 11, Elias *cometh firſt, and ſhall reſtore all things*; Or as St *Mark* has it, chap. ix. 12, Elias *coming firſt, reſtoreth all things:* and Jeſus adds immediately, *He is come already*, Matt. xvii. 12, which the Apoſtles plainly underſtood of *John* the *Baptiſt*; which ſhews that they underſtood our Saviour, not of one who was to come in times then future, but of one who was already come; even of *John* the *Baptiſt*, who had performed what the *Elias* of *Malachi* was to perform.

There was then an expreſs Prophecy of a *Meſſenger* that was to appear before the Meſſiah; and *Jeſus* determines *John* the *Baptiſt* to be that Perſon, when he ſays, *This is he of whom it is written.* He cites the Prophecy where ſuch and ſuch things were

were foretold; and which plainly designed *One*, fixed, and certain Event. But when St *Matthew*, speaking of the same *John*, chap. iii. 3, says, *This is he that was spoken of by the Prophet* Esaias,—and then applies some words of *Esaias* which do not appear to have any such determined Meaning, or which would not lead the Reader to expect a fore-runner of the *Messiah* in the particular place referred to; it is much more natural to think, especially since the words will bear that Interpretation, that the Evangelist only quotes words which were very proper to the Occasion, but does not thence intend to infer any determined Event foretold. CHAP. XIII.

The next citation that we have is, *Matt.* xii. 15—21. *And great multitudes followed him, and he healed them all, and charged them that they should not make him known. That it might be* fulfilled *which was spoken by* Esaias *the Prophet, saying,* 'Behold, my Servant 'whom I have chosen, my beloved in whom 'my Soul is well pleased: I will put my 'Spirit upon him, and he shall shew Judg-'ment unto the *Gentiles*. He shall not 'strive nor cry; neither shall any Man hear 'his Voice in the Streets. A bruised Reed 'shall he not break, and smoaking Flax shall 'he not quench, 'till he send forth Judg-'ment unto Victory. And in his Name 'shall the *Gentiles* trust.' *Esai.* xlii. 1—4.

St *Matthew*

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St *Matthew* here deſigned to ſhew the remarkable Meekneſs, and Freedom from all Ambition, that was in *Jeſus*; and he founds his Obſervation upon this, that when he healed diſtempered People, he *charged them that they ſhould not make him known.* This conduct of our Saviour ſo exactly agreed to what was ſaid in *Eſaiah*, that the Evangeliſt cites the whole Paſſage, and by it declares that He was a Perſon of no Contention, or Ambition, or Strife; that he was not in the leaſt addicted to an affectation of popularity, and fame, but quietly retired from the noiſe of Glory. It is not the Deſign of this Citation to prove, (as the Author of *the Diſcourſe of the Grounds and Reaſons of the Chriſtian Religion*, aſſerts, p. 6.) That it was foretold in *Eſaiah*, that Jeſus *ſhould give ſuch a charge* to thoſe whom he cured: It would be hard to *prove* (except from the Targum) that *Eſaiah* was at all ſpeaking of the *Meſſiah.* But ſuppoſing him ſpeaking of the Children of *Iſrael*, as the LXX conceived; or of himſelf, as *Grotius* imagines, the Paſſage was pertinently applied to *Jeſus*, who was of ſo remarkably meek a Diſpoſition.

In the ſame manner our Saviour himſelf ſpeaks concerning the People who did not underſtand his Parables, *Matt.* xiii. 13, 14, 15. *Therefore ſpeak I to them in* Parables, *becauſe they ſeeing ſee not, and hearing they hear not, neither do they underſtand. And*

in

in them is fulfilled *the* Prophecy *of* Eſaias, *which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive. For this People's heart is waxed groſs, and their Ears are dull of hearing, and their Eyes they have cloſed, leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their Heart, and ſhould be converted, and I ſhould heal them.* The place of *Iſaiah* alluded to is, chap. vi. 9, 10. *And he ſaid, Go tell this People, Hear ye indeed, but underſtand not, and ſee ye indeed, but perceive not. Make the heart of this People fat, and make their Ears heavy, and ſhut their Eyes, leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and convert, and be healed.* Who can reaſonably conceive, That a particular action of *Iſaiah*, and ſuch a one as immediately concerned *him alone*, and which *he alone* was directed to do, ſhould be deſigned likewiſe for the particular Circumſtances and Times of *Jeſus*, and the People with whom *Jeſus* had to do? Theſe are plainly general words, which equally may concern all times; and are certainly applicable to all times: ſince it is true at all times, and in all places, that People's *hearts* are *groſs and dull*, and their *Eyes* and *Ears* they *cloſe*, whereſoever or whenſoever they are governed, as the Bulk of Mankind always have been, by vices and ſtrong

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ſtrong prejudices. The *fulfilling* therefore this *Prophecy* of *Eſaias* means no more than this, that what was ſaid of the People of his time, was equally true of, and equally applicable to, the People of the age in which our Saviour lived.

The next citation likewiſe ſhews the Truth of this Obſervation. *All theſe words ſpake* Jeſus *unto the Multitude in* parables, *and without a* parable *ſpake not he unto them. That it might be* fulfilled *which was ſpoken by the* Prophet, *ſaying, I will open my Mouth in* parables, *I will utter things which have been kept ſecret from the Foundation of the World.* Matt. xiii. 35. Theſe words occurring no where but in the lxxviiith *Pſalm*, whatever is the Prophet's name in ſome copies, it is certain that *Aſaph* was meant, becauſe they are expreſſly his words: and *Aſaph* here is ſtiled a *Prophet*; not one that foretells future Events, but in the laxer ſenſe of the word, One who has explained or declared the mind of God. 2*dly*. The *Parables* of the *Pſalmiſt* are very different from the *Parables* made uſe of by our Saviour; The One were nothing but ſhort Sententious narrations of paſt Facts; the other were obſcure ſpeeches involved in Similitudes. In citing therefore the words of the *Pſalmiſt* in ſo very different a ſenſe, The Evangeliſts in effect, declared, that he only accommodated thoſe words to the preſent deſign, though he introduced

troduced them as if he had cited a real Prophecy, and were relating it's accompliſhment. CHAP. XIII.

3*dly*. Ὅπως πληρωθῇ, THAT it might be fulfilled, does not therefore ſignify any purpoſed *Deſign*, or *Intention* in *Aſaph*, but only ſignifies ſuch an Event, *cui verba illa excellentius, imo magis proprie congruerent*, ſays *Grotius*, *to which thoſe words would even more properly agree*. For, 4*thly*. *Aſaph* was ſpeaking of ſuch things as, *We have heard and known, and our Fathers have told us*; and then recounts the Wonders done by *Moſes* in *Egypt*, and in the *Wilderneſs*; and deſcends to the times when *David* was *taken from the Sheepfolds to feed* Jacob *his People*; and proceeds no farther. What is there in this which can poſſibly relate to *Jeſus*, I mean *intentionally*, and by way of foretelling a determined Event? and yet here are the Terms, *That it might be* fulfilled *which was ſpoken by the* Prophet, which ſhews that the Evangeliſt's meaning was, only to make uſe of words which ſuited as well the Occaſion, as if in Fact it had been prophetically foretold of Chriſt, that he ſhould ſpeak in *Parables*.

But this will appear even ſtronger from the next citation, *Matt*. xv. 7; where *Jeſus* ſpeaking of the hypocriſy of the *Phariſees* and *Scribes*, who could even make void a Law of God by their Traditions, ſays, *Ye Hypocrites, well did* Eſaias Propheſy *of you, ſaying, This People draweth nigh unto me*

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with their Mouth, and honoureth me with their Lips, but their heart is far from me: But in vain do they worſhip me, teaching for doctrines the Commandments of Men. The Difference of the Citation from the *Hebrew*, and from the LXX, is not material: but the Point is, How did *Iſaiah propheſy* of the People who by their notions about the things which were really, or pretendedly, *vowed* to God, were guilty of a Breach of the fifth Commandment? In what ſenſe is this true, when in *Iſaiah*, there is no more relation to the thing to which his words are applied by *Jeſus*, than there is of any thing how remote ſoever? To talk of *Secondary Completions* here, is to fruſtrate all Prophecy; becauſe it is impoſſible ever to know when a Phophecy is *fulfilled*, if as often as *ſimilar* Circumſtances ariſe, we imagine that the Prophecy had Them in view, and make ſo many New Completions. Beſides, in the preſent Caſe, as often as Religious Hypocrites appear, ſo often will this of *Iſaiah* be completed. *Jeſus* therefore plainly meant no more, than that thoſe words of the Prophet ſuited that preſent Generation of Men as exactly, as if *Iſaiah* had had them in his immediate View, and had deſignedly ſpoken of them.

This will help us to underſtand the Evangeliſt, chap. xxi. 4, 5. Where *Jeſus* ſending his Diſciples to fetch an Aſs and it's Colt by her, it is ſaid, *All this was done that it might be*

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be fulfilled *which was ſpoken by the* Prophet, *ſaying, Tell ye the Daughter of* Zion, *Behold thy King cometh unto thee, meek, and ſitting upon an Aſs, and a Colt the Fole of an Aſs.* Thoſe words,—*Tell ye the Daughter of* Sion,—are not in *Zechariah:* and the words which are in the Prophet,—*He is juſt and having Salvation*—however literal concerning *Jeſus*, are here omitted by the Evangeliſt. In St *John*'s Goſpel, chap. xii. 15, it is cited thus, *Fear not, Daughter of* Sion, *Behold, thy King cometh ſitting on an Aſs's Colt.* In *Zechariah* ix. 9, the whole verſe is, *Rejoice greatly, O Daughter of* Zion; *ſhout, O Daughter of* Jeruſalem: *Behold, thy King cometh unto thee: He is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt, the Fole of an Aſs.*

That which makes it very probable, that theſe words related originally to *Zorababel*, or ſome Perſon who came from *Babylon*, is, that he is called in the Prophet, not as the *Engliſh* render it, *having Salvation*, or as in the Margin, *ſaving himſelf*, which is leſs agreeable to the Original; nor as the *Vulgate* hath it, *Salvator*, and the LXX, σώζων; but paſſively נושע, *ſaved*, One that was of the Line of *David* who was *ſaved* during their Captivity and Deſtruction. Now this being omitted in the Citation by the *Evangeliſt*, makes it probable that he took only from the Old Teſtament what was ſuitable to his

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Narration, not intending to relate a Prophecy of a deſigned Event, but ſuch an Analogy of Circumſtances as was very remarkable.

However, if any one imagines, that this is properly a Prophecy of the *Meſſiah*; that a *Saviour* is foretold, who was to enter *Jeruſalem* in the manner here deſcribed; that This *King* was to *ſpeak peace to the Heathen —and his Dominion* to be *even to the Ends of the Earth*, ver. 10. if any one, I ſay, underſtands this Paſſage in this manner, it is literally fulfilled in *Jeſus*; and conſequently it is a Character, which if it relates to the *Meſſiah*, did agree to *Jeſus* exactly.

The chief thing which ſeems to me to have led many into miſtakes about the meaning of the Evangeliſt's words, in ſeveral places, is, the taking redundant particles, or ſuch as deſign mere *accidental Events*, or perhaps *Occaſions* only, for ſuch as denote *Deſign*, and *Intention*, and the Reaſon of things. Thus, *Matt.* xxvi. 31. *Then ſaid* Jeſus *unto them, All ye ſhall be offended becauſe of me this night:* γέγραπται ΓΑΡ, FOR *it is written, I will ſmite the Shepherd, and the ſheep of the flock ſhall be ſcattered abroad.* The Particle, FOR, does not here denote a *Cauſe* why the Diſciples were to deſert their Maſter; Nor doth any Prophecy imply an *Intention* of God, that They ſhould be obliged to be diſperſed that night: But the particles, in all ſuch Inſtances, are, *Connective* only:

only: Or elſe if the *reaſon* be here meant, it is not *becauſe* it is *written*, but *becauſe* in the Courſe of things, as the Prophet ſays, if the Shepherd be killed, the flock will be diſperſed; which words occur in *Zechariah* vii. 13. *Smite the Shepherd, and the flock will be ſcattered.*

Pſalm cx. is cited by our Lord to ſhew that The *Meſſiah*, or which is all one, *The Son of David*, was to be a Perſon greater than *David* himſelf was, *Matt.* xxii. 42—45. *What think ye of* Chriſt? *whoſe Son is He? They ſay unto him*, The Son of David. *He ſaith unto them, How then doth* David *in Spirit call him* Lord, *ſaying*, 'The Lord ſaid 'unto my Lord, ſit thou on my right hand, 'till I make thine Enemies thy footſtool,' *If* David *then call him* Lord, *how is he His* Son? *Mark* xii. 35, 36, 37. *Luke* xx. 41—44. The principle here was acknowledged, that *The Meſſiah* was to deſcend from *David*; and the *Pſalmiſt* by the Spirit declared, that this *Lord* of *David* was to have *Enemies*; and ſo long too, that God at length ſhould take his Cauſe into his own hands, and place this *Lord of David* at his right hand, 'till Theſe ſhould all be ſubdued. The Truth of this the *Jews* in our Lord's time could not comprehend, it being inconſiſtent with their Ideas of things: But ſince the promulgation of the Goſpel in the World, and the Knowledge of it's Progreſs, we can ſee how this is

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fulfilled, and that an Event was here deſigned to be foretold.

The next citation is, *Matt.* xxvii. 9, 10. *Judas* having returned the *thirty* pieces of Silver which he had taken to betray his Maſter, *The chief* Prieſts *took council, and bought with them the Potters field, to bury Strangers in. Then was* fulfilled *that which was ſpoke by* Jeremy the Prophet, *ſaying, and they took the thirty pieces of Silver, the price of him that was valued, whom they of the Children of* Iſrael *did value, and gave them for the Potters field, as the Lord appointed me.* The place ſuppoſed to be alluded to, is *Zechariah* xi. 12, 13. *And I ſaid unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price* thirty pieces of Silver. *And the Lord ſaid unto me, Caſt it unto the* Potter: *a goodly price, that I was prized at of them. And I took the thirty pieces of Silver, and caſt them to the Potter in the houſe of the Lord.* If this be the place alluded to, there is indeed mention made of *Thirty Pieces of Silver*, and likewiſe of *the Potter:* but there is ſcarce any agreement in any other Circumſtances. The perſonal Action of *Zechariah*, and the Perſonal Action of *Judas*, have indeed this reſemblance, that each of them brought the thirty pieces of Silver into *the houſe of God.* But then *Zechariah* was the perſon *prized* at that value; and to that *Jeſus*'s Price corre-

reſponds:

reſponds: ſo that *Zechary* anſwers to both *Judas* who betrayed our Lord, and to our *Lord* too; which is ſo involved and intricate, and ſo impoſſible to be conceived as a character of a future Perſon, that it is incredible that the Apoſtle ſhould cite it as a Prophecy of a determined future Event.

I do not enter into the Difficulty of accounting for the citation as out of *Jeremiah*, which no where occurs in *Jeremiah*'s Books. St *Jerom*'s Obſervation is, that *theſe words were in an apochryphal Book of* Jeremiah's verbatim. *Legi nuper*, ſays he, *in quodam* Hebraico *volumine quod* Nazarenæ *Sectæ* Hebræus *mihi obtulit*, Hieremiæ *apocryphum*, *in quo hæc ad verbum Scripta reperi*. If the Apoſtle really cited this, He did no more than St *Jude* did, in citing *Enoch*'s Prophecy. Nor could this be made an Objection, were it not that the word *fulfilled*, uſed by the Evangeliſt, is deemed to carry with it the meaning of an *Event foretold*, accompliſhed. Whereas, ſuppoſing that That term ſignifies no more than to be *verified*, or that ſomething in One caſe anſwers very well in another, Or that there is a *ſuitableneſs* of things —the difficulty vaniſhes at firſt ſight. This is certain, that if St *Matthew* cited the place in *Zechariah*, he cited it different from the *Hebrew*, and from the *Septuagint*, which agree together; and ſince the citation agreed *verbatim* with the *Apochryphal* Book which

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Jerom ſaw, it is moſt probable that from thence it was taken. However let the reader weigh well Mr *Mede*'s Solution, *p.* 786. where he ſhews that the ix*th.* x*th.* xi*th.* chapters of *Zechariah*, moſt probably are the Prophecies of *Jeremiah*, as they are quoted here by our Evangeliſt.

There is but one place more which may look like citing a Prophecy: and That is *Matt.* xxvii. 35. *And they crucified him, and parted his Garments, caſting Lots; that it might be* fulfilled *which was ſpoken by the* Prophets, They parted my Garments amongſt them, and upon my Veſture did they caſt lots. This is cited from *Pſalm* xxii. 18. *They part my Garments amongſt them, and caſt lots upon my veſture.* And every one of the Evangeliſts has taken notice of this remarkable coincidence of things, *Mark* xv. 24. *Luke* xxiii. 34. *John* xix. 23. *David* ſeems to be ſpeaking of Himſelf, and the diſtreſſed and forlorn Condition he was in: Nor is there any internal mark throughout this *Pſalm*, which would lead an attentive reader to imagine, that he was ſpeaking of the miſerable condition of *another* Perſon under his own character.

The only reaſon therefore why this *Pſalm* is deemed a *Prophecy* of the *Meſſiah* is, that ſeveral paſſages of it are cited by the New Teſtament writers, and are applied to *Jeſus*. But unleſs it can be proved that the Term, *fulfilled*,

fulfilled, implies *always*, and *neceſſarily*, a preceding Event deſigned to be accompliſhed; Or that the inſpired Write s intended to declare, that ſuch a place was deſigned as a *Prophecy*, it will be very difficult, if not impoſſible, to make any uſe of ſuch Paſſages to ſatisfy an Infidel that they contain *Characters*, or Marks of a future Event. In the preſent caſe, it ſeems very probable, that the Apoſtles meant no more than this, That what was but *figuratively*, or perhaps literally, true of *David* in ſome of his Misfortunes, was literally true of *Jeſus* at his Crucifixion.

Theſe, I think, are all the paſſages in St *Matthew*, which ſeem to look like Prophecies cited on account of the Events which happened in our Saviour's Life: And from Theſe, if we examine what are cited in the Other Evangeliſts, it will not be very difficult to diſcover the true Import of their Citations. If the Prophet cited be ſpeaking of himſelf; or of his Contemporaries; or of his own Times; or of paſt Times, (unleſs it be in ſuch a manner as that the Reader may plainly perceive that He is ſpeaking of future times;) the Application of ſuch Citation to our Saviour ought to be deemed no more than Alluſion, or Reſemblance of Facts, and not as determinate future Events to be accompliſhed in, or by, the *Meſſiah*. Nor ought any one to argue from ſuch Alluſions, Applications

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plications, or Reſemblances, as if They were *The Grounds and Reaſons of the Chriſtian Religion*; but only to conſider them as Accommodations of Scripture-Language to a preſent Occaſion. I cannot conclude this Chapter better than in Dr *Nicholl*'s Words, in his *Conference with a Theiſt*. Part III. *p.* 10, &c.

" I would have you conſider, ſays he, " Whether or no ſeveral of theſe paſſages " which you refer to, and others in the New " Teſtament, be not brought in by way of " *Alluſion*, or *Accommodation*, rather than " Prophecy? Now unleſs you were ſure that " all thoſe places of the New Teſtament, " you are wont irreligiouſly to expoſe, can- " not poſſibly be underſtood this way, you " do a very great piece of Injuſtice to theſe " Writers. For why ſhould not St *Mat-* " *thew*, or St *Paul*, quote a Paſſage of *Iſaiah*, " or the *Pſalms*, and apply it to another " Senſe, as well as You or I make the like " Uſe of a Verſe of *Virgil* or *Ovid*? Sup- " poſe I ſhould beſpeak the Apoſtles, thoſe " firſt famous Propagators of our Chriſtian " Faith, in the Words of *Virgil*'s Invocation " of the Sun and Moon, *Virg.* 1. *Georg.*— " *Vos ô clariſſima Mundi Lumina*—You " would not look upon this to be any great " Soleciſm. Now why has not St *Paul* the " liberty to do the like, when he quotes a " paſſage of the xixth Pſalm, which is un-

" derſtood

" derſtood of the Sun and Moon, and ap- CHAP. XIII.
" plies it to the Preaching of the Apoſtles?
" *But, I ſay, have they not heard? yes,*
" *verily, their Sound went into all the Earth,*
" *and their words unto the Ends of the*
" *world.* Rom. x. 18. So our Saviour
" makes uſe of *Iſaiah*'s Words to the *Jews*
" of old, to *Jews* of his time; *This people*
" *honoureth me with their Lips, but their*
" *heart is far from me,* Matt. xv. *Iſai.*
" xxix. 13. There is hardly any Body will
" deny, but that theſe Texts may fairly be
" accounted for by way of Accommodation.
" And I ſee No GOOD REASON but why
" ſeveral of the Texts you have mentioned,
" may be explained the SAME WAY. Sup-
" poſe, I ſay, when St *Matthew* quotes that
" Text of *Hoſea*, in his relation of Chriſt's
" coming back from *Egypt*, he had only a
" mind to uſe the Prophet's words, *Out of*
" Egypt *have I called my Son*, rather than
" in plain words to ſay, *And thus God's Son*
" *came back out of* Egypt, you will not be
" able to make good the contrary againſt
" me. Nay in what fitter words could the
" Tragical Effects of *Herod*'s barbarous
" Murder of the Infants be expreſſed in,
" than thoſe of the Prophet which St *Mat-*
" *thew* choſe? *In* Ramah *there was a voice*
" *heard, lamentation and weeping, and great*
" *mourning*; Rachel *weeping for her chil-*
" *dren, and would not be comforted, becauſe*
" *they*

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" *they are not.* Yes, you will ſay, theſe " Paſſages cannot be quoted by way of *Al-* " *luſion*, becauſe they are brought in with " this clauſe, *That the Scripture might be* " *fulfilled*, which ſhews they are meant for " Prophecies. But I cannot think that the " *Jews* always when they uſed this Phraſe " in quoting a Text of Scripture, thought " that Text was a Prophecy of what it was " applied to. I only take it to be an In- " ſtance of the *Religious way of ſpeaking*, " which the *Jews* above all Nations uſed. " For as they were wont to attribute the " common Actions of Life to *God*'s doing, " and to entitle Things *Great* and *Remark-* " *able* to *God*, reflecting thereby an Honour " upon *God himſelf*; ſo I ſuppoſe they de- " ſigned a reſpect to the Scripture, by ſeem- " ing to attribute a *Propheticalneſs* to every " part of it which they quoted. Not that " they thought every Paſſage ſo alledged, to " be truly *prophetical* of that they *accom-* " *modated it* to, but only that they made " uſe of this *honourable* Expreſſion to ſhew " their great regard to *God*'s *word*. I doubt " not but this Phraſe, *That the Scripture* " *might be fulfilled*, and the like, were uſed " firſt in quoting *real Prophecies*; but that " this, (as all other *honourable* Expreſſions) " by long uſe ſunk in it's value, and was " more vulgarly applied, ſo that at laſt it " was given to Scripture *only accommodated.*

" There

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" There are an HUNDRED INSTANCES of " this Nature to be given in ALL Lan- " guages. I ſhall inſtance but in one out of " the Bible, which is very near of-kin to " this we are ſpeaking of; and that is the " Signification of the word *Prophet*. In it's " firſt and ordinary Signification, we all " know, that it ſignified an *Inſpired Meſ-* " *ſenger of God*; and yet in proceſs of time " it came to denote *Poets*. *Tit*. i. 12. and " *Singers of Pſalms*. 1 *Sam*. x. 10. 1 *Cor*. " xiv. 1. Now if *Prophecy* could at laſt " come to ſignify only *Singing*, why might " not the Phraſe, *Fulfilling of Scripture*, or " *Prophecy*, ſignify only *Quotation*."

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Of the Citations made by St Mark, Luke, *and* John, *which are not taken Notice of by St* Matthew *in his Goſpel.*

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THE only one Citation which St *Mark* has, except what I have already conſidered in the preceding Chapter, is, chap. xv. 28; *And he was numbred with the Tranſgreſſors.* And it is introduced thus; *And the Scripture was* fulfilled *which ſaith*, &c. The Citation is from the famous liii*d*. *chap*. of *Iſaiah*, And the Queſtion is natural which was put by the *Eunuch* to *Philip*, Acts viii.

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34. *Of whom ſpeaketh the Prophet this? Of himſelf, or of ſome other Man?* But This Chapter is ſo remarkable in every reſpect, that it will be worth our while, to examine it, and particularly to enquire whether the Citations from it are real Prophecies of, or only Accommodations to the *Meſſiah*. Now

Firſt, The *Jews* of old underſtood this Section of the Prophet as a Prophecy of *the Meſſiah*, as appears by their *Targum*; and they interpreted the latter part of the preceding chapter, and this whole chapter, concerning Him, and what he was to do for their Nation. The Modern *Jews* indeed deny, that This can be applied to *The Meſſiah*; and pretend that it is deſigned to repreſent the miſerable State of their Nation enſlaved by the *Gentiles*. But whatever it relates to, it is impoſſible it ſhould relate to That; ſince there are ſuch Characters of the *Servant of God* here deſcribed, as in no ſenſe can belong to the *Jewiſh* Nation. How can the *Jews* be ſaid to *have done no Violence, nor to have any deceit in their Mouths*, ver. 9, when they are conſtantly taxed, not only by *Iſaiah*, but by all the Prophets, with numberleſs Tranſgreſſions? What can be the meaning of that Aſſertion, *He was wounded for OUR Tranſgreſſions, He was bruiſed for OUR Iniquities*, ver. 5, if the *Jewiſh* Nation be *The Servant* thus treated?

Secondly,

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Secondly, There are in this chapter very different things ſpoken of this *Servant* of God: He was *oppreſſed and afflicted, brought as a Lamb to the Slaughter; cut off out of the land of the living*; He *made his* grave *with the wicked, and with the rich in his* Death: And yet *His days are to be prolonged; the pleaſure of the Lord is to* proſper *in his hand*; He is to be *exalted and extolled, and to be very high.* Theſe things, which are ſo different, belonging to one and the ſame perſon, if we can fix upon any *one* in whom they all center, He may be moſt certainly deemed the perſon here ſpoken of. Now,

Thirdly, Theſe things, ſo very different as they are, do in fact agree to the Perſon of *Jeſus*, and to no one elſe, without the moſt violent wracking of every Expreſſion. The Language uſed by *Iſaiah*, is the Language of the whole *New Teſtament:* and the circumſtances of this *Servant* of God are exactly ſuch as our Saviour was in. *He hath no form, nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him. He is deſpiſed and rejected of Men, a Man of ſorrows and acquainted with grief; and we hid as it were our faces from him, he was deſpiſed, and we eſteemed him not. Surely he hath borne our griefs, and carried our ſorrows, yet we did eſteem him ſtricken, ſmitten of God, and afflicted,* &c.

The

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The chief things in this chapter which may raiſe any difficulty, are,

Firſt, That the perſon ſpoken of by *Iſaiah* is ſaid, *to make his* grave *with the* wicked, *and with the* rich *in his* death, ver. 9, whereas *Jeſus* did exactly the *contrary:* He was with the *wicked* (i. e. the two Thieves) *in his death*, and *with the rich*, i. e. *Joſeph* of *Arimathea*, in his *Grave*. It is in the original, ויתן את רשעים קברו ואת עשיר במתיו. Now this, if I miſtake not, ſignifies quite a different thing, *viz.* that he ſhall *give*, i. e. *repay*, or, *recompenſe upon*, *the Wicked his Grave*, *and upon the Rich* one, *in*, or, *by his Death*. Thus the *Arabic*, He *compenſated*. *Ezekiel* uſes the ſame word in the ſame ſenſe. דרכם בראשם נתתי. *I will recompenſe their way upon their Head*, chap. ix. 10. And thus, *Deut.* xxi. 8. ואל תתן דם *and do not lay innocent blood to the charge of thy people.*

It is remarkable that in this Text, *the Wicked* are ſpoken of in the *Plural* number; *the Rich* is in the *Singular*, as ſpoken of *One Perſon* only: And when mention is made of the *Grave*, there is no Prepoſition to the word, קברו, as there is afterwards when the *Rich one*'s Death is ſpoken of. In this laſt caſe it is, במתיו, *in*, or *by*, *his Deaths*. It is a true Fact, that *the Wicked*, the Prieſts and People, ſuffered Vengeance for bringing The Meſſiah to his *Grave*; and it is as true, that He that condemned him, and

and ſo unjuſtly cauſed his Execution, was *repaid* in his *Deaths*, i. e. the calamitous Circumſtances that attended him to, and in, his Death; for he was ſtript of what he had, exiled, and at laſt reduced to ſuch extremity as to *murder himſelf*. So that this part of the Prophecy was literally fulfilled in the ſad ſufferings of all thoſe who were concerned in the putting our Saviour to Death. And let me add, that if the word, עשיר, here uſed, ſignifies only, *The Rich one*, in *Hebrew*, yet if we look into the *Arabic*, (from whence much light is often brought to the *Hebrew*,) we find that this word ſignifies not only to *be Rich*, but to *aſſociate*; *to* join *in Cuſtom, Manners, Actions*; *familiarly to converſe*, and *act with Others*. And thus was this Prophecy literally fulfilled in Him, whoſe grievous Miſeries, and Death by his own Hands, ſufficiently explains what is here ſaid.

Euſebius, ſpeaking of *Pilate*'s *murdering himſelf*, ſays, *It was by the* divine Juſtice *falling upon him*, that he thus ſuffered. lib. ii. ch. 7. *Nicephorus* cites *Joſephus* in proof, *that from the time of the* murder of our Saviour, *there was a continued ſeries of Seditions, Quarrels, Battles, 'till at length the City and Country was deſtroyed by* Veſpaſian. He then adds, That *it was for what the* Jews *did againſt* Chriſt *that they* felt *the* Divine Vengeance. *Nay*, ſays he, *the very*

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Judge *of our Saviour*, Pilate, *ſuffered ſeverely under* Tiberius; *but under* Caius, *afterwards, he was* involved *in ſuch* diſtreſſes, *and was reduced to ſuch neceſſity, by adverſe circumſtances, as to become* his own Murderer; *the* Divine Juſtice *(as one may reaſonably conjecture) not long after* purſuing him, *as it did* Annas *and* Caiaphas, *and the* Scribes *and* Phariſees, *who ſuffered their Deſerts for the* Unjuſt Death of Chriſt. lib. ii. ch. 10. *Oroſius* tells us, that *Pilate* was under ſuch Diſtreſſes by *Caligula, that*, murdering himſelf, *he ſought, by the Quickneſs of his Death, to make a ſhort End of his Misfortunes.* lib. vii. ch. 5. All looking upon this manner of the Death of *Pilate*, as an Act of *divine Vengeance.* I ſhall therefore leave it to the judicious Reader, Whether this be not the *literal, exact* meaning of this Paſſage in the Prophet.

There is another Interpretation of this Place of the Prophet, which ſuppoſes the Word, במתיו, *Bemothav*, not to ſignify *in*, or *by, his Death*, but to ſignify *his Sepulchre*; as if the Word came from במה, *Bamah*, and the firſt Letter were a *radical* one, not a *Prepoſition*; and it ſuppoſes too, that this Word relates to the ſame Perſon as the Other word, *Grave*, does, in the former part of the Verſe. It was the ingenious Interpretation of *Forſterius* firſt, thus to explain this Paſſage of the Prophet, as if the word here

here uſed ſignified *a Sepulchre in a High Place*, to denote the honourable Burial of *Jeſus* with *Joſeph* of *Arimathea*. *Mercer* recites this Notion of *Forſterius* as *pious*, and *well meant*, but would not either reject, or admit it. But ſince *Mercer*'s Time, This Interpretation has crept into other Lexicons. CHAP. XIV.

No doubt במה, *Bamah*, ſignifies an *High Place*; and hence it is put for a *Chapel* or *Altar* built in an High Place: and it's Plural במות, *Bemoth*, is uſed for *Altars ſo* built. But ſtill I no where find, that this Word either in it's *ſingular* or *plural*, when put by itſelf, ever ſignifies a *Grave*, or *Sepulchre*. That *Sepulchres* were ſometimes built in *High Places*, appears plainly from *Iſaiah*, chap. xxii. 16, where he mentions *Shebna*, as *hewing out a* Sepulchre on High. And *Ezekiel* ſpeaks of the *Carcaſſes of their Kings*, as we render it, *in their High Places*. In the Firſt of theſe Paſſages, *Shebna* is ſaid to *hew out his Sepulchre*, or *Grave*, קברו, *Kibro*, *on high*. But then the Word, במה, *Bama*, is not here uſed, but another Word: Or if it had been uſed here, it would not have ſignified a *Sepulchre*, but only the place where the *Grave* was. As to the other Paſſage taken from *Ezekiel*, the Senſe is very obſcure; and though the Word, *Bamotham*, here occurs, yet it may ſignify, as the LXX have rendered it, not *High Places*, but ἐν τοῖς φόνοις, *when they were ſlain*. And in-

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deed had it been deſigned to ſignify, *in their High Places*, the Original would have been, בבמותם, *Bebamotham*, not as it now ſtands, *Bamotham*, vid. *Pſ.* lxxviii. 58. where, *in High Places*, is, *Bebamotham*.

Thus much I thought proper to ſay on theſe Words, on which Interpreters have differed. The former Interpretation, which makes it relate to *Pilate* and his *Death*, is literal; This Other, how well meant ſoever, ſeems too much forced. However, I could come into This, much ſooner than admit ſuch a *Tranſpoſition of words*, as *Le Clerc* abroad, and Mr *White* at home, have, in their Notes on this Place, contended for. But I proceed.

Secondly, It is ſaid of this *Servant of God*, that *He ſhall be* cut off *from the Land of the living:* and yet, *He ſhall ſee his Seed, He ſhall prolong his days.* How will this agree to *Jeſus* of *Nazareth*, who was *cut off* indeed, as was ſaid, but he died a young Man, and left no *Poſterity* behind him?

This Difficulty ariſes ſolely from the different Uſe of the Word, *Seed*; which is *properly* applied to what is *ſown* in the Ground; *figuratively* it is applied to *Offſpring*, and to *Doctrines* taught, and to *Diſciples* made to ſuch Doctrines. *Doctrine* is repreſented under this Image in the Parable of our Saviour, *Matt.* xiii. And *the* Seed *which fell on the good Ground is* He *that heareth the Word and underſtandeth it, and which beareth Fruit.*

So

So that in the Prophecy, *ſeeing his Seed*, is, ſeeing his *Doctrines* taught, and ſpreading, and many *Diſciples* ariſing to him.

Thirdly, *He ſhall prolong* his *days*. The Characters of *The Meſſiah* are, in the Sacred Books, ſeemingly ſo contrary, and inconſiſtent, that it is not to be wondered, that the careleſs among the *Jews* were ſo incredulous as they were, at the Time when our Saviour appeared. He was to *die*, and yet his *Throne was to endure for* ever. In this Paſſage, *He was to be* cut off *from the land of the living*; and yet he was to *ſee his Seed*, and to *prolong his Days*. We now can ſee plainly, How our Saviour accompliſhed all this, by his *Reſurrection* from the dead, and by his having *all Power in Heaven and in Earth*.

It follows, ver. 11. *By his Knowledge ſhall my righteous Servant juſtify many*. It ſhould be rendered, *By the Knowledge of Him*, or, *by knowing him*. By a full Perſuaſion that He is *The Chriſt*, ſhall many be treated as Righteous; for he ſhall *bear their Infirmities*.

The following Verſe is hence Eaſy; *Therefore will I give him a part among many*. So it is in the Original, and ſo in the LXX, κληρονομήσει πολλοὺς:) and *He ſhall divide the Spoil with the Strong*. The word here tranſlated, *ſtrong*, ſignifies likewiſe reſolute *adverſaries*. The meaning therefore of the

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word is this; I will give him his portion, or ſhare, in *Many*; and notwithſtanding adverſaries reſolutely may oppoſe him, yet he ſhall acquire his ſhare, or portion, *viz.* Many Followers, *becauſe he poured his Soul unto death.* The Expreſſion is here merely figurative; and becauſe what is forced from avowed Enemies is called, *Spoils*, therefore the *perſons* which the Meſſiah was to gain over to himſelf, notwithſtanding thoſe who violently oppoſed his Meaſures, are here called, *Spoils.*

When therefore St *Mark* ſays, *He was numbered with the Tranſgreſſors*; and in St *Luke* our Saviour ſays, *I ſay unto you, that this that is* written *muſt yet be* accompliſhed *in* me, And he was reckoned among the Tranſgreſſors, *for* THE THINGS *concerning me have an End*, Luke xxii. 37.—It ſeems very highly probable, that *the things* in this chapter of *Iſaiah* were particularly in view. It is certain that our Lord expreſſes himſelf in Terms which imply an Event fulfilled, *viz.* τελεσθῆναι, and τέλος ἔχειν, *to have an accompliſhment*, to be *accompliſhed:* And the whole Section of *Iſaiah*, is concerning a perſon deſcribed in ſo particular a Manner; and it was of Old underſtood concerning the *Meſſiah*; and not being applicable to any one elſe, it is moſt reaſonable to conclude that this is ſtrictly a Prophecy of the Chriſt.

Luke

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Luke iv. 18—21. We meet with a remarkable Inſtance, which will plainly ſhew us the method of citing uſed by the Evangeliſts. *Jeſus* in the Synagogue at *Nazareth* read this paſſage of *Iſaias*; *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor; he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind; to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord.* When he had read this paſſage, he cloſed the Book, and *began to ſay unto them, This day is this Scripture* fulfilled *in your Ears.* Having heard his words with pleaſure, they deſired to ſee him do ſuch mighty works at *Nazareth*, as he had done at *Capernaum:* Upon which he makes this anſwer, ver. 24, *No* Prophet *is acceptable in his own country*; aſſuming to himſelf the Title of a *Prophet.* Theſe places clearly ſhew us,

1. That the word, *Prophet*, carries not with it always the Notion of *a Foreteller of future Events*; but ſignifies, *One who diſcovers*, or *relates the Will of God*, let it be by predictions, or any how elſe.

2. The Scripture of *Iſaiah* was *that day fulfilled* no otherwiſe, than as *Jeſus* in fact did preach *the acceptable year of the Lord* in one Senſe, as *Iſaiah* had done before him in another Senſe. Not that our Saviour

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meant any *double* completion of Prophecies; but he *applied*, or *accommodated* the words of *Iſaiah* to the preſent occaſion; and they were equally true in both inſtances, in that which the prophet uſed them, and in that which *Jeſus* uſed them: and conſequently the term, *fulfilled*, does not ſignify a deſigned event accompliſhed, or that *The Meſſiah* was in the intention of Providence to preach upon theſe words in the Synagogue at *Nazareth*, but only this, that the words of *Iſaiah* are this day *verified*.

The reaſon why I conclude this to be a mere accommodation only, is, that *Iſaiah* ſpeaks of ſuch a day, wherein the *Jews* were to *build up the Old Waſtes*, to *raiſe up the former Devaſtations*, to *repair the waſte Cities, the Deſolations of many generations*, ch. lxi. 4. What has this to do with the appearance of *another* Sort of *Liberty*; with a *freedom from captivity* to which the *repairs of Cities* that have long lain *waſte*, can have no manner of relation? *Jeſus* preached up a Kingdom of a *ſpiritual* nature; a *Kingdom which was not of this world*; and conſequently ſuch a one in which there was no need of *fenced Cities, and walled Towns* for the Security of his Subjects: The *deliverance* which he *preached*, was to ſuch as were *captives* to Sin and Death; and the *acceptable year* was That, in which the *Redeemer* was to ariſe to the people of God. The words of

of *Iſaiah* were very proper to make the Subject of his Diſcourſe upon, becauſe they ſuited the preſent purpoſe: and he uſed them not by way of *Argument* or *Proof*, that *he* was deſigned in thoſe words, but only took occaſion to ſpeak to the point he had in View from thoſe words. In like manner,

Luke xx. 17. When Our Lord had ſpoken the parable of the *Vineyard*, and under That had ſignified, that the Kingdom of Heaven was to be taken away from thoſe *Huſbandmen* who had ſo much abuſed the *Lord of it*; He ſaid, *What is this then that is* written; *The Stone which the builders rejected, the ſame is become the head of the corner.* St *Matthew*, ch. xxi. 42, has added the following verſe of the Pſalmiſt, *This is the Lord's doing, and it is marvellous in our Eyes.* Thus indeed it was *written*, and thus they might *read* it *in the Scriptures:* but then this is only a mere *Similitude*, or *Compariſon*, uſed by the Pſalmiſt, and from Him juſtly applied to the preſent Occaſion by our Saviour.

In the laſt chapter of St *Luke*, *Jeſus* is repreſented as proving himſelf to be *The Chriſt*, from *Moſes* and *all the Prophets*, chap. xxiv. 25—27: and again, as *opening the Scriptures*, ver. 32: and again, ſaying, *that all things muſt be* fulfilled *which were* written *in the Law of* Moſes, *and in the* Prophets, *and in the* Pſalms *concerning* ME. *Then* opened

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opened *he their* underſtanding, *that they might underſtand the* Scriptures; *And ſaid unto them*; *Thus it is* written, *and thus it behoved the Chriſt to ſuffer, and to riſe from the dead the third day*, ver. 44—46. It were indeed to be wiſhed that St *Luke* had been more explicit in this Diſcourſe; and that he had cited the Texts which *Jeſus* cited to his Diſciples on this Occaſion. But ſince he has not done this, I ſhall only obſerve, that there is no neceſſity to confine the Scriptures, which our Lord produced *concerning himſelf*, to ſuch paſſages only as related to his *Death* and *Reſurrection*, as Mr *Mede* has done: It ſeems to me much more probable, (if I may be allowed to conjecture, where only conjecture can be had) that Our Lord *opened their underſtandings* as to ſeveral Prophecies, which in the nature of the thing could not be cited as Evidence, before their real accompliſhments. He might perhaps ſhew them, that The Meſſiah was to be a man of Sorrows, to ſuffer, vid. *Acts* xxvi. 23. and to be *cut off*, and ſo *to enter into his Glory:* He might give them a clear Inſight into many Prophecies which were *ſoon* to have their accompliſhments; and which were alluded to, when mention was made of him, of whom *Moſes in the* Law, *and the* Prophets *did* write. He might explain very expreſs and literal Prophecies of himſelf, which are no where mentioned in his Life; nor indeed could they be

be mentioned there, for reaſons which ſhall be given hereafter. And if this were really the caſe, then what St *Luke* has here ſaid, will be only a general Relation of the grand fundamental Characters of *the Meſſiah*, which were recorded before his appearance in obſcure, and (by reaſon of the prevailing prejudices they laboured under,) unintelligible terms; and which now our Saviour elucidated to them. CHAP. XIV.

Theſe I think, are all the Citations in St *Luke* which may look like Prophecies diſtinct from what I have already conſidered.

The very ſame manner of Expreſſion goes through St *John*'s Goſpel, and confirms what has been ſo often obſerved already, that the Accompliſhment of deſigned Events, is not always meant by the terms, *fulfilling*, *it is written*, &c. but uſually, a *Suitableneſs* or *Reſemblance* of Circumſtances. Thus,

John vii. 37, 38. *In the laſt day, that great day of the feaſt*, Jeſus *ſtood and cried, ſaying, If any man thirſt, let him come to me and drink; He that believeth on me, as the* Scripture hath ſaid, *Out of his belly ſhall flow rivers of living Water.* It is certain that this is no where ſaid in ſo many words in the Old Teſtament, notwithſtanding it is introduced in that manner, *The Scripture hath ſaid:* Which plainly ſhews, that This, and ſuch like Expreſſions, are not to be taken

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taken in the utmoſt rigour; and ſince it is the common Phraſeology of theſe Writers, in common Juſtice, no more ſhould be ſuppoſed to be meant by them, than we ſhould ſuppoſe in the like circumſtances in any other writers. The Thing intended is indeed ſaid, though the very words of the Old Teſtament are not cited. Thus, *Iſaiah* xliv. 3, *I will pour* water *upon him that is* thirſty, *and* floods *upon the dry ground: I will pour my Spirit upon thy Seed.* And *Ezekiel* xxxvi. 25—27. *Then will I ſprinkle clean* water *upon you—A new heart alſo will I give you, and a new Spirit will I put* WITHIN *You—I will put my Spirit* WITHIN *you.* Theſe places will amply juſtify our Saviour's manner of Expreſſion; and plainly ſhew that the Phraſe, *The Scripture ſaith*, (if this be to be referred to the ſubſequent words and not to the precedent ones in this place) means no more than a general Expreſſion of the Senſe, not the words of Scripture.

In the xiith of St *John* 37—41, we meet with Two citations from *Iſaiah*; The one from, chap. liii. 1. the other from, chap. vi. 9, 10. They were occaſioned by our Saviour's Miracles done before the People; and yet his gaining few or no Proſelytes. This, ſays the Evangeliſt, was done, *that the ſaying of* Eſaias *the* Prophet *might be* fulfilled *which he ſpake, Lord, who hath believed our Report, and to whom hath the Arm of the*

the Lord been revealed. This I have already obſerved is part of a Prophecy concerning the *Meſſiah:* The Other, taken from chap. vi. and cited on this occaſion, is a mere Accommodation of the Prophet's words. Therefore *they could not believe* becauſe *that* Eſaias *ſaid again, He hath blinded their Eyes and hardened their Heart, that they ſhould not ſee with their Eyes, nor underſtand with their Heart, and be converted, and I ſhould heal them. Theſe things ſaid* Eſaias, *when he ſaw his Glory and ſpake of him.*

Eſaiah chap. vi. had a viſion, wherein he ſaw the Glory of God, as it is deſcribed, ver. 1—4. And as our Saviour was to come, and did come *in the Glory of God, Eſaiah* is ſaid to ſee the Glory of *Jeſus*, becauſe he ſaw the Glory in which *Jeſus* was to come. But this by the by. Here it is neceſſary only to obſerve, that the Particle, THAT, in thoſe words—*They believed not on him*, THAT *the ſaying of* Eſaias *might be* fulfilled,—does not ſignify any thing more than the accidental *Event*, as it very often does. And again; THEREFORE *they could not believe*, BECAUSE Iſaias *had ſaid*, &c. only denotes the *occaſion* of that People's Sin. Our Saviour was no more than the *Occaſion* of their crime, ſince He did all that was fit and proper to be done to *open their Eyes*, and to give them an underſtanding of the Scriptures. But it was with this People in

our

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our Saviour's days, as it was with thoſe in *Eſaiah*'s time; the means that were uſed to reclaim them, were the very occaſions of hard-heartedneſs and Impenitency. But of this I have ſpoke already upon occaſion of the Citation in the xiii*th* of St *Matthew*.

In the next chapter, xiii. 18, Jeſus *ſays*, *I ſpeak not of you all: I know whom I have choſen: But* that *the* Scripture *may be* fulfilled, *He that eateth Bread with me, hath lift up his heel againſt me.* This Citation is taken from *Pſalm* xli. 9, and is plainly nothing elſe but the Application of the words of the *Pſalmiſt* (which originally were ſpoken of either *Abſalom*, or *Achitophel*,) to the Caſe of *Judas*: Juſt as the Citation, chap. xv. 25, from the *Pſalmiſt*, *Pſ.* xxxv. 19. or *Pſ.* lxix. 4. *They hated me without a Cauſe*, introduced thus, That *it might be* fulfilled *that is written in their Law*, means only the Similitude of Events to *David* and to *Jeſus*. It is uſual to call That a *fulfilling* of Scriptures, where things fall out exactly ſo that the Scripture words may literally be applied. Where can we find in the Old Teſtament, that *none of thoſe whom* God had *given* to Chriſt *ſhould be loſt* but only the *Son of Perdition?* And yet this happened, *That the Scriptures might be* fulfilled, *John* xvii. 12. Where is it ſaid, that The *Meſſiah* ſhould juſt before he died, ſay, *I thirſt?*

yet

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yet this too is ſaid to be done *that the* Scripture *might be* fulfilled, chap. xix. 28, becauſe *Pſ.* lxix. 21, it is ſaid, *And in my* Thirſt *they gave me* Vinegar *to drink.* Whereever in the general Providence of God things are brought about, that there is a very great reſemblance of them, (no matter whether foretold or not) there things are ſaid to be *fulfilled.* Nor is it any thing but our unacquaintedneſs with the Genius of the Scripture-Language, which can make us miſtake it's true import. When it is ſaid, chap. xix. 20, *that theſe things were done that the Scriptures might be fulfilled,* A Bone *of him ſhall not be broken,* Is there any ſuch Event directly foretold of *The Meſſiah?* Not one; But only it is ſaid of the *Paſchal Lamb,* Exod. xii. 46, *neither ſhall ye break A Bone thereof.* And *David* ſays, *Pſ.* xxxiv. 20, God *delivereth the* Righteous, *He keepeth all his* Bones, *not one of them is* broken. And in Alluſion to One, or Other, of theſe places, it is, that the *Evangeliſt* obſerved of what happened to our Saviour, that the Soldiers broke none of his Bones.

Not that the *Paſchal Lamb* was Prophetick of the *Meſſiah,* or that any one could collect from what happened to that *Lamb,* that the like was to happen to *The Chriſt*; But in the Event of things, matters were ſo ordered by Providence, that a *Bone* of *Jeſus* was not broken; juſt as it was commanded

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manded that not a *Bone* of the *Paſſover* was to be broken. There was in this a Similitude of caſes; and the Scriptures may be ſaid to be *fulfilled*, not only when a *Prediction is made good in the* Event, *but when a* General promiſe is made good to a particular *Perſon*; and likewiſe when ſimilar caſes happen to what had already come to paſs.

But then what occurs in the next verſe, chap. xix. 37, *And again another Scripture ſaith, They ſhall look on him whom they pierced*, muſt be taken in a very different way, as being a real Prophecy. It is in *Zachary* xii. 10, They ſhall look on *Me*, not on *Him:* ſo the LXX, the *Vulgate*, the *Chaldee* Paraphraſe, the *Arabic*, and *Syriac* Verſions.

Zachariah is ſpeaking of a time when *Jeruſalem* was to be a *cup of trembling to* all *people*—all *that burden themſelves with it ſhall be* cut to pieces.—*The Governors of* Judah *were to ſubdue* all *around them: In* that day *ſhall the Lord* defend *the inhabitants of* Jeruſalem—In that day *I will ſeek to* deſtroy all *Nations that come againſt* Jeruſalem. And then it immediately follows, *I will pour upon the Houſe of* David, *and upon the inhabitants of* Jeruſalem *the Spirit of* Grace *and* Supplication, *and they* ſhall look upon ME whom they have pierced, *and they ſhall mourn for* HIM *as one mourneth for*

for an only Son, &c. Did any one circumſtance of all this happen to the *Jews* about the time of the Death of *Jeſus*? Or rather was not every thing the reverſe of what *Zechariah* ſays; and inſtead of *all Nations* being *deſtroyed* that came about *Jeruſalem*, *Jeruſalem* itſelf was deſtroyed: inſtead of a *Spirit of Grace and Supplication*, the *Jews* have had their Hearts *hardened* againſt *The Chriſt*: Inſtead of *mourning* for him whom *they pierced*, they *Curſe* Him, and his Followers, even to this day? It is certain that this whole Prophecy plainly relates to a time *yet future*, when the times *of the* Gentiles *ſhall be* fulfilled, and the *Jews* ſhall be *received again*: And as this is perfectly conſiſtent with the whole Tenor of Scripture, we muſt wait the Event with patience, and pray for thoſe happy times, when Chriſt ſhall *come with Clouds, and every Eye ſhall ſee him, and they alſo that* pierced *him. Even ſo Amen. Revel.* i. 7. CHAP. XIV.

However it is fit to obſerve that the reaſon of the Citation in the Evangeliſt is grounded upon the ſingle word, *pierced*. The *Jews*, in times *ſtill future*, are *to look upon* a Perſon whom once they *pierced*. And St *John* here declares that *Jeſus*, *pierced* as he was, was that Perſon ſpoken of by the Prophet: Nor could the whole Prophecy have been accompliſhed at any time, had

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not the Perſon ſpoken of by the Prophet, been ſo treated.

Theſe I think are all the paſſages, which ſeem to be cited, as *Prophecies*, out of the Old Teſtament. They are not brought, nor intended as *Proofs* of *Jeſus*'s being *The Chriſt:* But in all thoſe caſes where real Prophecies are cited, they are intended to be *Marks*, or *Characters* of the *Meſſiah*, which in Fact agreed to *Jeſus*. When the Evangeliſts tell us what the *Proofs* of Chriſtianity are, they ſay, *Many other* Signs *truly did* Jeſus *in the preſence of his Diſciples: But theſe are written, that ye might believe that* Jeſus *is the* Chriſt. *John* xx. 30, 31. And St *Luke* ſays, chap. xxiv, Jeſus *of* Nazareth *was a Prophet mighty in* Deed *and* Word *before God, and all the People.* And *John* xv. 24, Our Saviour himſelf ſays, *If I had not* done *among them the* Works *which none other Man* did, *they had not had Sin.* Which *Proofs*, what They were, and how they made out the point for which they were produced, I have already ſhewn.

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Of the PROPHECIES cited from the OLD TESTAMENT in the Acts *of the APOSTLES.*

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IT has been already obſerved, that the Apoſtles in proving that *Jeſus* was *The Chriſt*, chiefly did inſiſt upon the Fact of his *Reſurrection* from the Dead, and upon the *Signs and Wonders* he did, whilſt alive, amongſt the *Jews*. But as They likewiſe cite the Old Teſtament in their Diſcourſes, it will be worth while to examine their Citations from thence, that we may the better judge of theſe matters. I ſhall therefore proceed to examine the meaning of their Quotations; that from a view of the whole we may be able to determine, what they cite as *Prophecy*, and what as mere *Alluſion*, or *Application* of words to the Deſign in hand without regarding the Original Intent of the Author cited.

And *Firſt*. When *Judas* had hanged himſelf, *Peter* ſays, *Acts* i. 16—20, *This* Scripture *muſt needs have been* fulfilled *which the Holy Ghoſt by the Mouth of* David *ſpake before concerning Judas*,—Let his Habitation

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be deſolate, and let no Man dwell therein, *Pſ.* lxix. 25, *And* His Biſhoprick let another take, *Pſ.* cix. 8. Now notwithſtanding the Introduction made by *Peter* in this Diſcourſe, yet he ſeems to mean no more than the Reſemblance of things, or an Accommodation of the *Pſalmiſt*'s words to the Occaſion; and not that the Spirit actually had *Judas* in his View. Ἔδει πληρωθῆναι, may mean no more than, *it is very fit and proper* to apply the words of *David*, which he ſpake long ago *as if* he were ſpeaking concerning *Judas*, and which agree as exactly to the Caſe in hand, as if they were a Prophecy *fulfilled*.

It is proper to obſerve, that the words may be as juſtly rendered, *It is fit that This Scripture ſhould be* fulfilled, *concerning* Judas, *which the Holy Ghoſt by the Mouth of* David *ſpake before:* and then it will be more Natural, and eaſy to ſee the Accommodation.

But if the words agree ſo exactly, and the writers tell us, thoſe words were to be *fulfilled*, why are they not to be admitted as a direct Prophecy? The reaſon why I underſtand them otherwiſe is, That each of thoſe *Pſalms* from whence the Citations are made, relate to other Perſons, and other Times; and notwithſtanding a ſingle verſe or two, may very exactly ſuit the Caſe of *Judas*, or of any other wicked Man, yet the *whole* plainly ſhews, that the *Pſalmiſt* ſpoke of his own ſelf,

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ſelf, and of the wicked that uſed him ill. He ſpeaks of *Many*; in the *plural* number; and not of *One* ſingle Perſon, as it ſhould have been, had it been a deſigned Prophecy of *One* ſingle Perſon. *Let* THEIR Table become a Snare before THEM — Let THEIR Eyes be darkened, and make THEIR Loins continually to ſhake. Let THEIR Habitation be deſolate—For THEY perſecute, *&c.* *Pſ.* lxix. 22—26. which plainly ſhews that the *Pſalmiſt* was not ſpeaking of *One* Perſon only. And ſo, *Pſalm* cix, where ſo many Imprecations occur, had *Judas* been the deſigned Subject of them, it is very ſtrange, that no more of them ſhould be applicable, or that no Hiſtory of *Judas* ſhould have confirmed any of the other Curſes. Or if this be not ſufficient, how can we know what was perſonal to *David*, and to his times, and what not, when all the Imprecations recited in this *Pſalm*, might very naturally be ſaid by *David*'s own Enemies; and might contain no more than their wiſhes and curſes againſt him? There is no footſtep of *Prophecy* in the *Pſalm* itſelf, nor would any ſuſpect ſuch a thing from reading it, were it not for this Application by the Apoſtle: and ſince it is ſo common for *Jewiſh* Writers to uſe the term *fulfilled*, where nothing more is meant than *accommodation* of words to an Occaſion, it is moſt reaſonable I think, ſo to interpret it here.

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The next citation made uſe of by St *Peter*, *Acts* ii. 16—21, was occaſioned by the Deſcent of the Holy Ghoſt, and His enabling the Diſciples to ſpeak with Tongues. *This is that which was ſpoken by the Prophet* Joel; *And it ſhall come to paſs in the* LAST DAYS, *ſaith God, I will pour out of my Spirit upon all fleſh, and your Sons and your Daughters ſhall propheſy, and your Young Men ſhall ſee Viſions, and your Old Men ſhall dream Dreams; And on my Servants, and on my Hand-maids, I will pour out in thoſe days of my Spirit, and they ſhall Propheſy. And I will ſhew Wonders in Heaven above, and Signs in the Earth beneath, Blood, and Fire, and Vapour of ſmoke. The Sun ſhall be turned into darkneſs, and the Moon into blood, before that great and notable day of the Lord come. And it ſhall come to paſs that whoſoever ſhall call on the name of the Lord ſhall be ſaved.* This Citation from *Joel*, chap. ii. 28—31, varies in ſeveral particulars both from the *Hebrew* and the LXX, but in nothing that affects the *Senſe* of the Apoſtle, or that makes his meaning dubious.

Joel's Prophecy, does, I think, chiefly extend to a time yet future; *when God ſhall bring again the* captivity *of* Judah *and* Jeruſalem; *when he ſhall gather* ALL *Nations—and will plead with them for his People:* when he *will raiſe* the Children of *Iſrael, out of the place whither they are ſold*—and *will judge all*

all the Heathen round about: when Judah *ſhall dwell for ever, and* Jeruſalem *from Generation to Generation*, chap. iii. 1, 2, 7, 12, 20. One of the great and Glorious Bleſſings of theſe happy Times was to be this, That God would *pour out his Spirit upon all fleſh*, &c. St *Peter*, obſerving the miraculous *Effuſion* of the *Spirit* at the Feaſt of *Pentecoſt*, very juſtly applied *Joel*'s words to That Time, and to That Occaſion; and takes Notice of this Event, remarkable as it was, as a Sample of what was to be hereafter. His meaning therefore is, 'This talking in ſeveral Tongues 'is nothing more than what *Joel* ſaid ſhould 'come to paſs *in the laſt days*; and you have 'no more Reaſon to impute this to *Drunken-'neſs*, ver. 15, than you would have, were 'thoſe times *fully* come of which he has 'propheſied, when God will ſo eminently '*pour out his Spirit*.'

This will appear more clear, if we conſider that the Prophecy of *Joel* takes in *all* the Time from the Prophets days to the final Reſtoration of the *Jews:* And therefore what properly concerns the *pouring out of the Spirit*, relates to what St *Peter* has applied it; though in Times ſtill future it was to receive a more perfect Accompliſhment, in a more full *pouring out* of the *Spirit*.

In the ſame Diſcourſe the ſame Apoſtle argues from the *Pſalms*, that *Jeſus* was to

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riſe again from the Dead. *For* DAVID, ſaith he, SPEAKETH CONCERNING HIM; *I foreſaw the Lord always before my Face, for he is on my right-hand that I ſhould not be moved. Therefore did my Heart rejoice, and my Tongue was glad: moreover alſo, my fleſh ſhall reſt in hope, becauſe thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thine holy One to ſee Corruption. Thou haſt made known to me the ways of Life; thou ſhalt make me full of joy with thy Countenance,* Acts ii. 25—28. This citation is made from *Pſalm* xvi. 8—11, and from it St *Peter* argues thus: *Men and Brethren, let me freely ſpeak to you of the Patriarch* David, *that he is both* dead *and* buried, *and his Sepulchre is with us unto this Day. Therefore being a* Prophet, *and* knowing *that God had ſworn with an Oath to him, that of the fruit of his Loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne; He* ſeeing this before, ſpake *of the Reſurrection of Chriſt, that his Soul was not left in Hell, neither his fleſh did ſee Corruption.*

St *Paul* has urged the ſame Argument to the *Jews* of *Antioch* in *Piſidia*, Acts xiii. 35—37. *Wherefore he ſaith alſo in another Pſalm,* Thou ſhalt not ſuffer thine Holy One to ſee Corruption. *For* David *after he had ſerved his own Generation by the will of God, fell on ſleep, and was laid unto his Fathers,*

and

and ſaw Corruption: But he whom God raiſed again, ſaw no Corruption. CHAP. XV.

There are but *Two* ways to account for this; and as Learned Men are divided, it is very juſt that the Reader ſhould weigh their ſeveral Schemes, and judge for himſelf in an affair of this nature.

Thoſe who look upon the words of the *Pſalmiſt* as a real *Prophecy*, obſerve that both St *Peter*, and St *Paul*, aſſert, that *David* ſpeaketh concerning the *Chriſt:* That *David* is called expreſſly a *Prophet*, ver. 30: That he is ſaid to *ſee this beforehand*, that God intended to raiſe up Chriſt to ſit on his throne; and that from his *ſeeing this before*, he is ſaid to ſpeak of the Reſurrection of Chriſt, ver. 31: That ſuppoſing *We* are not able to ſee any thing like a Prophecy in the Original, yet St *Peter* being an *Apoſtle* of *Jeſus*, and being a Prophet himſelf, could not but be a fit Interpreter of a Prophet: that the ſame Spirit which influenced *David*, did likewiſe influence St *Peter*; and conſequently, the Apoſtle could not but be acquainted with the true meaning of the *Pſalmiſt:* That the words, taken in their firſt and obvious ſenſe, were not true of *David*; for he in fact *after he had ſerved his own generation, by the will of God fell on ſleep, and was laid with his Fathers*, and ſaw corruption: But then they were literally true of *Jeſus*, for *he whom God raiſed again ſaw* no corruption, *Acts* xiii.

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xiii. 36, 37. From theſe Conſiderations they have been induced to believe this paſſage of the *Pſalmiſt* to be a real Prophecy of the Chriſt.

But then on the other hand it may be obſerved, That the words appear to be originally ſpoken by *David* of himſelf: That the *Pſalm* hath nothing in it which can induce a Reader to think, that another Perſon is ſpoken of: That the words do not neceſſarily imply more than this, that God would certainly protect *David* from his Enemies, and not ſuffer them to kill him: That it is in the Original, *Thou wilt not leave me*, לשאל, TO the Grave, *nor ſuffer thine only one to ſee* the Pit: That in the Tranſlation uſed by the Apoſtle, it is exactly according to the Original, εἰς ἅδου, not ἐν ἅδου; and it is impoſſible to render the word, εἰς, *to*, or *into*, by ἐν, *in*: That as to the other word, *Corruption*, the ſame word ſignifies *the Pit*, or *Grave*, in *Hebrew*; and that ſo it ought to be rendered according to the cuſtomary way of ſpeaking amongſt the *Hebrews*. When therefore St *Peter* ſays, that *David* ſpeaketh here concerning *The Chriſt*, He may mean no more than this, that *David*'s words are verified in *Jeſus*: that they ſuit *Jeſus*, and his Caſe, even better than they did his own: That the *Jews* did uſually cite in ſuch a manner, and do to this day ſay, *That is it which was ſpoken*, when they relate ſimilar Facts:

Facts: That it is very hard to conceive, that God ſhould give us ſuch Prophecies of future Events, as ſhould require the help of an *inſpired Prophet* to diſcover them; and even after that he has diſcovered them, no one can ſee that they were Prophecies, but merely and ſolely upon his Authority: That ſuch a Prophecy therefore can never be urged to an *Infidel*, becauſe before St *Peter*'s authority is proved, the Prophecy is nothing; and after his Authority is proved, the Prophecy is needleſs. CHAP. XV.

The Truth is, *David* had had Aſſurance given him, that his *Throne* ſhould be *eſtabliſhed for ever*. The Apoſtle therefore argues, that the Time was come when this Prophecy ſhould be fulfilled; that *The Chriſt*, who was to deſcend from his Loins, was to ſit upon his Throne, and to *reign for ever*. He therefore could not be given up to death, ſo as to be detained by it, and ſee corruption, as *David* himſelf did, but muſt *riſe again*, as in fact *Jeſus* did: and thus was the promiſe made to *David* literally fulfilled.

In the iii*d* Chapter of the *Acts*, 22—24, St *Peter*, proving to the *Jews* from the Miracle done upon the Man that was Lame from his Mother's Womb, that *Jeſus*, whom they had killed, was *The Chriſt*; and telling them likewiſe, that they muſt be converted, and turn to Him, if they would have their Sins blotted out, ſays, Moſes *truly ſaid, unto the*

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the Fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every Soul which will not hear that Prophet, ſhall be deſtroyed from among the People.

When he had cited this from *Moſes*, *Deut.* xviii. 15—19, St *Peter* inſtantly adds, *Yea and all the* Prophets *from* Samuel, *and thoſe that* follow after, *as many as have ſpoken, have likewiſe foretold of theſe Days.* The Expoſition of theſe words will help us to underſtand what our Saviour ſaid, *For* all *the* Prophets *and the* Law propheſied *until* John, *Matt.* xi. 13; or as St *Luke* has it, chap. xvi. 16, *The* Law *and the* Prophets *were* until *John:* Or as it is ſaid in another place, Moſes *wrote of Me*, *John* v. 45; and again, *John* i. 45, *We have found him of whom* Moſes in the Law, *and the* Prophets, *did* write, Jeſus *of* Nazareth *the Son of* Joſeph. In order to the underſtanding this, let it be obſerved,

1*ſt.* St *Peter* aſſerts, that a certain particular Perſon was to ariſe *like unto Moſes*, who was to be hearkned to. Whether the word which we render in *Deuteronomy*, *like unto me*, *Chamoni*, was deſigned to ſignify only a general *Similitude* of Power and Authority; Or whether it were to be underſtood of a proper *Equality*, the Event alone could

could determine. And conſequently whenever any Perſon laid claim to be hearkned unto, and proved himſelf to be *like* to *Moſes*, then the preciſe Idea of that, *chamoni*, *like to me*, could be determined. CHAP. XV.

2*dly*. The words of *Deuteronomy*, were ſpoken by God to *Moſes* in Mount *Horeb*, and were occaſioned by that majeſtic dreadful appearance of God in the Mount, when *the Lord ſpake unto the aſſembly of* Iſrael *out of the midſt of the fire of the Cloud, and of the thick Darkneſs:* when the People deſired *Moſes*, *Deut.* v. 22—28, *to go near, and to hear all that the Lord our God ſhall ſay, and promiſed* to *hear, and to do whatever God ſhould ſpeak to him.* This Reſolution of the People being approved by God, He promiſed them a Prophet, *like unto* Moſes, to whom they were to hearken upon pain of his Diſpleaſure.

This being the Occaſion of the words, and they being ſpoken immediately after that the Children of *Iſrael* went out of *Egypt*, juſt upon the giving them the Ten Commandments, and conſequently very near *Forty* years before his death, if *Moſes* himſelf has given us any criterion by which we may judge of the meaning of his Expreſſions, we may be able to determine with certainty, what is the preciſe meaning of this Prophecy. Therefore,

3*dly*.

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3*dly*. Much about a *year* after this Promiſe of a Prophet *like unto Moſes*, and conſequently about thirty-nine years before his Death, *Aaron* and *Mirjam* ſpoke againſt him, and occaſioned this Declaration of God, *Numb*. xii. 6—8. *If there be a* Prophet among you, *I the Lord will make myſelf known unto him in a* Viſion, *and will* ſpeak *unto him in a* dream. *My Servant* Moſes is not ſo, *who is faithful in all mine houſe: With him will I ſpeak* Mouth to Mouth, *even* apparently, *and not in* dark ſpeeches, *and the Similitude of the Lord ſhall he behold*. This will be explained from *Exodus* xxxiii. 11; *And the Lord ſpake to* Moſes face to face, *as a* Man ſpeaketh to his friend. This therefore is made the peculiar character of *Moſes:* and in this point neither *Joſhua*, nor any of the *Jewiſh prophets* which ſucceeded him, could pretend to be *like* unto *Moſes*. Either they did not ſee the glorious preſence of God; Or they did not hear him ſpeak diſtinctly: God did not converſe with them; but they received the Intimations of his pleaſure by Viſions, or Dreams, or by obſcure and enigmatical Expreſſions.

4*thly*. It appears by the laſt chapter of *Deut*. ver. 9, 10, That the *Jews* themſelves underſtood this Prophecy as I have explained it, and never imagined it applicable to either *Joſhua*, or to the ſucceeding Prophets. For it is there ſaid, Joſhua, *the Son of* Nun, *was full*

full of the Spirit of Wiſdom, for Moſes *had laid his hands upon him, and the Children of* Iſrael *hearkened unto him, and did as the Lord commanded* Moſes. *And there aroſe not a* Prophet *ſince in* Iſrael like unto *Moſes*, whom the Lord knew face to face. And indeed whenever any Prophet did ariſe, they only expounded thoſe Laws which *Moſes* gave; or they were ſent on ſome particular Occaſions to particular perſons; or they attempted the reformation of the people's Manners; or they tried to bring them back to an exact obſervance of the Law; or elſe to put the people upon endeavouring to live up to the Spirit, and Intent, of the Law; Or, laſtly, they foretold ſome future Events, diſcovered to them by Viſions, or Dreams, or by Angels: But they never acted *like Moſes*, in that which was the diſtinguiſhing character of *Moſes*, viz. to *give a Law* to the People of God; and to be a *Mediator* betwixt God and his People; and to propoſe a Covenant betwixt God and Them, by that means to bring them to God. CHAP. XV.

Since then *Moſes* himſelf has given us ſuch a criterion, by which we might judge of the meaning of thoſe words, *like unto Me*—if we find that *Jeſus* was *like unto Moſes* in thoſe things which were the eminent characters of *Moſes*, and that no one elſe was *like* him in them, we may be aſſured that *Jeſus* was that *Prophet* foretold by *Moſes*.

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In proof of this we are only to obſerve,

1. That *Jeſus* came to erect the Kingdom of God, and to publiſh the Laws of it to Mankind: and declared their acceptance with God to depend upon the performance, or non-performance, of thoſe conditions which are ſpecified in the Goſpel. Herein he was a *Legiſlator* like unto *Moſes*.

2. *Jeſus* ſpoke only that *which he had* SEEN *with his Father:* He *was from the beginning with* God. *John* i. 1. *The only begotten Son which is in* the BOSOM *of the Father, he hath* declared *him*, ver. 18. Again, chap. iii. 13. *No Man hath aſcended up into Heaven, but he that* CAME DOWN *from* Heaven, *even the* SON of MAN *which is in* Heaven. All which places imply the perfecteſt *intimacy* with God: that he was admitted to the *ſecret deſigns* of God, and was commiſſioned to reveal them to Mankind.

3. *Jeſus* was the Mediator of a Covenant as well as *Moſes*. The conditions of our Salvation were offered by him to us from God: and That, not as *Moſes* did, by barely repeating the words of God, but by being ſuch a Mediator *as gave himſelf a ranſom for all.* 1 *Tim.* ii. 6. *He is a* Mediator *of a new* covenant *in his blood.* Heb. ix. 15. As this was the part which *Jeſus* performed, it was very right, and literally true, to ſay, that

Moſes

Moſes wrote of him, or that *the Law prophe-* CHAP. XV.
ſied of him.

The Author *of the Diſcourſe of the Grounds*, &c. *p.* 28. ſeems to be of Opinion, That this Paſſage of *Moſes* " implies an " Eſtabliſhment of an Order and Succeſ- " ſion of Prophets in analogy to the Hea- " then Diviners: and ſuitably to the words " of *Moſes* there were great numbers of Pro- " phets among them, who not only in the " moſt important Affairs of Government, " but in the diſcovery of loſt Goods, and in " telling Fortunes, ſhewed their divine In- " ſpiration."

For the Proof of this, we are referred to *Stillingfleet*'s *Origines Sacræ*.

The Arguments produced by that Learned Man, are Theſe. The *Firſt* is taken from the Occaſion of the words in queſtion. " God, ſays he, prohibits them to *hearken* " *after the manner of their Neighbour Na-* " *tions to* Obſervers of Times, and Diviners; " and then brings in the following words, " as the *reaſon of that Prohibition*, That " God would *raiſe them up a Prophet*, &c." To which I anſwer,

That Dr *Stillingfleet* has evidently miſtaken the meaning of *Moſes*. *Moſes*, ver. 9. gave the *Iſraelites* in charge, that *when they came into the land which God ſhould give them*, there ſhould not be among them *a Diviner or Wizard*, &c. *For all that* do

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theſe things *are an* abomination *unto the Lord, and* BECAUSE of theſe abominations *the Lord doth drive them out before thee.* And ver. 14. *Theſe Nations which thou ſhalt poſſeſs,* hearkened unto obſervers of times, *and unto* Diviners: *But as for* thee, *the Lord thy God hath not ſuffered* thee *to* do ſo. The very next words are thoſe in debate; which if they ſignified *a Succeſſion of Fortune-tellers,* they would directly contradict, not only the *words* immediately preceding, but likewiſe the *Reaſon* of the Prohibition. All that conſult *Wizards,* or that *uſe* Divination, are an *abomination* unto me, ſays God; and I will not *ſuffer thee to do ſo:* And then the immediately following words are, *I will raiſe up unto you* Men that *may* uſe Divination; and for This reaſon, that you *may conſult* and *hearken to them.* Could *Moſes* thus immediately, and thus glaringly contradict himſelf?

Beſides; What concerns ſuch as uſe *Divination,* &c. is the Repetition of a Law from *Leviticus,* which was given at quite a *different Time* from this promiſe which was made of a Prophet like unto *Moſes*; and as it was given much *later* in Time, it cannot be the *reaſon* of a *prior* Promiſe, given upon a different occaſion.

Dr *Stillingfleet*'s *Second* reaſon for interpreting theſe words as he has done, is, as he himſelf owns, only for a *Probability* that ſuch *may be* the meaning, *viz.* "The Op-

"poſition

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" poſition lies between the Order of true " Prophets among the *Jews*, and the falſe " ones which ſhould ariſe in the midſt of " them; as appears from the charge which " follows againſt falſe Prophets, and the " rules to diſcover them, ver. 20—22."

But then if *this* be the meaning of the words, it is certain that the Succeſſion of true Prophets muſt have been *conſtant*; or at leaſt true Prophets muſt have been raiſed up as often as falſe Prophets appeared: There muſt have been real Prophets ready at hand to diſprove all Pretenders to Prophecy; which is neither agreeable to Hiſtory, as far as appears; nor was it neceſſary in itſelf, becauſe *Moſes* had laid down rules to try falſe Prophets by.

His other Reaſon is really worſe; *viz.* " There is no other Place in the whole " *Pentateuch* which doth *expreſſly ſpeak* of " a Succeſſion of Prophets." As if This place *expreſſly* ſpoke of a Succeſſion? I conclude therefore that *Moſes* ſpoke of *One* particular Prophet: The words are expreſs of *One only*: *One*, *like unto* Moſes: And ſuch was *Jeſus* in thoſe very diſtinguiſhing characters of a *Legiſlator*, *Mediator*, and *Revealer* of the Will of God; and conſequently *Jeſus* may be ſaid to be *wrote* of, or *ſpoke* of, by *Moſes*.

When St *Peter* ſays, *Acts* iii. 24. *Yea, and* all the Prophets *from* Samuel, *and thoſe*

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that ſollow after, as many as have ſpoken, have likewiſe foretold *of* theſe *days*;—He means, not that every one of the *Jewiſh* Writers after *Samuel*, to *Malachi*, wrote of the days of *The Meſſiah*. But *Some* did it; *as many as have ſpoken* of the days of The *Meſſiah*, ſpake what is now beginning to be accompliſhed in theſe days in and by *Jeſus* of *Nazareth*.

The next citation taken from *Pſalm* cxviii. 22. is either a General Form of Expreſſion, or perhaps a common proverbial Speech, and applied by St *Peter*, *Acts* iv. 11. to our Saviour, as our Saviour applied it to himſelf, *Matt.* xxi. 42. *This is the Stone which was ſet at nought of you builders, which is become the head of the corner.*

Acts iv. 25—28. *Peter* and *John*, being diſmiſſed with Threats by the *Jewiſh Sanhedrim* for preaching *Jeſus* to be the Chriſt; and being come to their own company, and having declared what the chief Prieſts and Elders had ſaid unto them, they all lift up *their voice to God, and ſaid, Lord—who by the mouth of thy Servant* David *haſt ſaid*, Why did the heathen rage, and the People imagine vain things? The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt. *For of* a Truth *againſt thy holy child* Jeſus, *whom thou haſt anointed, both* Herod, *and* Pontius Pilate, *with the* Gentiles, *and the people*

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people of Iſrael, *were gathered together, for to do whatever thy hand, and thy counſel* determined before *to be done.* To make out this to be the citation of a Prophecy, it muſt be proved that the Spirit of God had this particular Event in view; and that the *Second Pſalm* was all a prediction of what was to happen to, and under, the *Meſſiah.* God no doubt foreſaw, and in his Wiſdom *determined*, what afterwards happened to the Meſſiah: He knew how *Jeſus* would be treated by *Herod*, and *Pilate*, by *Jews*, and *Gentiles:* But that *David* had *this* particular fact in View, or that he propheſied of the Meſſiah in theſe words which here the Apoſtles apply, would be very difficult to prove to any One, becauſe he ſpeaks of his own Perſon and Times; and the vain attempts of the Heathen to oppoſe the Lord and his anointed. It is true, that this Pſalm is very often cited by the Apoſtles. *Thou art my Son, this day have I begotten thee*, is cited, *Acts* xiii. 33. *Heb.* i. 5, and chap. v. 5, and conſtantly applied to *Jeſus. Acts* xiii. 33, It is applied to our Saviour's *Reſurrection*, as appears by the context. *God*, ſays the Apoſtle, *raiſed him* from the dead: *And he was ſeen many days of them which came up with him from* Galilee *to* Jeruſalem, *who are his witneſſes unto the people: And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children,*

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children, in that he hath raiſed up Jeſus again, *as it is alſo written in the 2d Pſalm*; Thou art my Son, this day have I begotten thee. In the Epiſtle to the *Hebrews*, chap. v. 5, theſe ſame words are applied to our Lord's being in poſſeſſion of his *High-Prieſthood*. *So alſo Chriſt glorified not himſelf to be made an* High-Prieſt; *but he that ſaid unto Him*, Thou art my Son, this day have I begotten thee. In the *Firſt* chapter of this Epiſtle it relates to his Exaltation into his Kingdom above all *Angels* as well as Men: *Being made ſo much better than the* Angels, *as he hath by Inheritance obtained a more excellent name than they*; *For unto which of the* Angels *ſaid he at any time*, Thou art my Son, this Day have I begotten thee? Now theſe Words containing the *Decree* of God, to eſtabliſh in the Houſe of *David* for ever his Kingdom; and our Saviour, by his *Reſurrection* and *Exaltation*, being veſted with *all Power in Heaven and Earth*, and thus enabled to rule for ever, and being of the Seed of *David*, —Theſe places contain an Explication of a *Prophecy*, and are declarations of the *Manner* in which it was accompliſhed. *vid.* My *Paraphraſe and Notes upon the Epiſtle to the Hebrews*, p. 242, *&c.*

Acts xiii. 34.

As to the citation made, chap. viii. 32, 33. I refer the reader to what I have ſaid in relation to the liii of *Iſaiah* in the beginning of the preceding chapter. (*p* 253.)

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Acts In the xiii*th* chapter, St *Paul* has a very remarkable diſcourſe at *Antioch* in *Piſidia*; where, ver. 33, he cites the *Second* Pſalm, which I have already conſidered: and going on with the evidence for the Reſurrection of our Saviour, he appeals, ver. 34. to *Eſaiah* lv. 3. *And as concerning that he* raiſed him *up from the* dead, *now no more to return to corruption, he ſaid on this wiſe*, I will give you the ſure Mercies of *David*. He doth not mean that *theſe words* ſignify, or were intended to ſignify, that the *Meſſiah* was propheſied of as *not to ſee corruption*; but that God having made with *David* an everlaſting Covenant, and having promiſed him great things, He would faithfully obſerve his promiſe to him. *Jeſus* therefore being the Perſon promiſed, and in whom the Mercies to *David* were to be made good, Jeſus, I ſay, being crucified and buried, he muſt be brought to life again, and muſt be made capable of Action, or elſe the promiſe made to *David* muſt ceaſe. Here therefore is a Prophecy appealed to; but not a Prophecy of the Reſurrection of *Jeſus*; not a Prophecy that the Meſſiah was *not to ſee corruption*; but a Prophecy of quite a different nature, which the Apoſtle, having joined to it the known death of *Jeſus*, argues from, and ſufficiently explains how the mercies of God to *David* were fulfilled in the reſurrection of *Jeſus*. What he adds from *Pſ.* xvi. *Thou ſhalt not*

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ſuffer thine Holy one to ſee corruption, has been already conſidered in this chapter.

There are Two more Citations made by St *Paul* in this Diſcourſe, which are ſo plainly mere accommodations, that no one can eaſily miſtake them. After He had declared that Remiſſion of Sins was preached unto the Jews of *Antioch* through Chriſt, He cautions them againſt Infidelity thus; *Beware, therefore leſt that come upon you, which is ſpoken of in the Prophets*, "Behold, ye deſpiſers, and "wonder, and periſh, for I work a work in "your days, a work which you ſhall in no "wiſe believe, though a man declare it unto "you," ver. 40, 41. This Citation is made neither according to the *Hebrew*, nor according to the LXX, of *Habakkuk:* And the very next words of the Prophet, ch. i. 5, 6, ſhew, that He was ſpeaking of his own generation, and of his own Times, *For lo, I raiſe up the* CHALDEANS, *that bitter and haſty Nation*, &c.

The Other, ver. 47. was occaſioned by the *Jews* being filled with *Envy, blaſpheming and contradicting* Paul. Upon which He and *Barnabas turned to the* Gentiles, *i. e.* to the *religious Proſelytes* who were of *Gentile* Extraction, and not of the Seed of *Abraham*; and They juſtified what they did from thoſe words of *Iſaiah*, ch. xlix. 6, *I have ſet thee to be a light to the* Gentiles, *that thou ſhouldſt be for Salvation unto the Ends of the Earth.* It was certainly propheſied, that the *Meſſiah* was

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was to be a Prince or Governor of the *Gentiles:* and *Jeſus* had commanded the Apoſtles to make Diſciples to Him out of *all Nations*, *Matt.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47. But then the Prophet in the cited place was ſpeaking moſt probably of himſelf; and the Apoſtle argued thus in effect, that ſince *Jeſus* had commanded Diſciples to be made of *Gentiles*, and *Iſaias* was to be a Light to the *Gentiles* as well as to the *Jews*, it could not but be right to preach the Goſpel to them; and therefore he applied to Himſelf the words of *Iſaiah*, and introduced them thus, *For ſo hath the Lord commanded us.*

That the *Gentiles* of all Sorts, and of all Nations were to turn to God, and to be admitted into the Kingdom of the *Meſſiah*, was very fully and expreſſly declared by the Prophets. *Iſaiah* ſays it very clearly, *There ſhall be a root of* Jeſſe, *which ſhall ſtand for an Enſign of the People: To it ſhall the* Gentiles *ſeek*, ch. xi. 10, &c. Again, ch. lvi. 7. *Mine Houſe ſhall be called an Houſe of Prayer for* All People. And again, *Malachi* i. 11. *From the* riſing up *of the* Sun, *even to the* going down *of the ſame, my name ſhall be great among the* Gentiles; *and in* every place *incenſe ſhall be offered up to my name, and a pure offering: for my Name ſhall be great among the* Heathen, *ſaith the Lord of Hoſts.* When *Paul* and *Barnabas* had declared what Miracles and Wonders God had wrought among the *Gentiles*

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Gentiles by them; and *James* had obſerved from *Peter*'s Account of his preaching the Goſpel to *Cornelius*, that God had viſited *the* Gentiles *to take out of them a people for his Name*, Acts xv. 14; St *James* goes on to obſerve, *To this agree the words of the* Prophets, as it is written, *After this I will return, and will build again the Tabernacle of* David, *which is fallen down: and I will build again the ruins thereof, and I will ſet it up: That the reſidue of men might ſeek after the Lord, and all the* Gentiles *upon whom my name is called, ſaith the Lord who doth all theſe things.* In theſe words it is certain that *James* only follows the *Senſe* of *Amos*, ch. ix. 11, 12, not his *words*, either according to the Original, or the LXX. The Prophet is ſpeaking concerning a time *ſtill future*, when the *Jews* were to be planted in their Land, ſo as *no more to be pulled out of it*, ver. 15; and this was to be done after that the Houſe of *Iſrael had been ſifted among all nations like as corn is ſifted in a Sieve*, ver. 9. In this Time (whenever that ſhall be) God promiſes to *raiſe up the Tabernacle of* David, and that the *Gentiles ſhould ſeek after the Lord*, and ſhould be *called upon by his Name.* St *James*, obſerving how the Light of the Goſpel was ſpread among the *Gentiles*, puts them in mind that this was all along deſigned by God to be accompliſhed in his due time; and that this prophecy of *Amos* plainly intimated ſo much:

and

and therefore that He approved what *Paul* and *Barnabas* had done. CHAP. XV.

As for the Citation, *Acts* xxviii. 26, 27, It has been already conſidered.

Theſe I think are all the Paſſages cited from the Prophets, which may ſeem to be, or actually are, urged as Prophecies of the things for which they are cited. How ſeldom, and how often they are ſo, I have ſhewn. But it will be aſked, For what End are many of them brought? Or why did the Apoſtles uſe ſuch a Style as might ſo eaſily lead the unwary Reader into Miſtakes? I anſwer,

They uſed a Style and Phraſeology which was THEN common among the *Jews*; and which was underſtood by them, as eaſily as our *European* Phraſeology is underſtood by us. There are numberleſs Expreſſions in the *New Teſtament* and in the *Old* too, which when rightly underſtood, and as the Writer really meant them, ſignify nothing like what ignorant People take them for, or what ſome Men of Letters wreſt them to. The Powers that be, are *ordained of* God: God *hardned* Pharaoh's Heart: God's *deceiving* Prophets: *Calling: Election: Predeſtination: Grace:* --Theſe and a thouſand other Inſtances of hard words occur, which are, and have been underſtood, univerſally almoſt, in a manner different from what they were deſigned to ſignify.

If the Queſtion be, Why did the Apoſtles uſe ſuch Citations? I anſwer, In ſome Inſtances

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ſtances merely to illuſtrate their Narrations: In other, The Terms of the Old Teſtament were very exact and ſuitable to their deſign: In Some, there is Event foretold directly: In Others, They argue from a prediction in Juſtification of what they did. In All, they ſuppoſe their Readers, or their Hearers, to be capable of underſtanding what they ſay, and of having common Judgment to compare things together, and to diſcriminate *Prophecy* really ſuch, from mere *Accommodations*.

When therefore The Author of *the Diſcourſe of the Grounds and Reaſons*, &c. obſerves, that the Evangeliſts *prove the ſeveral parts of Chriſtianity from the* OLD TESTAMENT, *p.* 6. and argues thus becauſe they uſe the Term, *fulfil*, or uſe Citations from the Old Teſtament, He very much miſtakes the meaning of that Term, and likewiſe the Deſign of the Apoſtles in their references: For ſince ſome of them are Illuſtrations only, and ſome, Accommodations of their words to the point in hand; and *all* are introduced in the ſame manner, as if they had been Prophecies; The Rules which I have laid down will ſufficiently, I think, determine, which are the One, and which are the Other; and will ſhew the Miſtake of thoſe who put one uniform Senſe upon a word which has evidently ſeveral meanings as it is applied.

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Why the Prophecies which Chriſtians very uſually inſiſt on Now a-days, *are never mentioned in the* New Teſtament; *whereas Others, which ſeem more remote and difficult to be underſtood, are therein often mentioned.*

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IT may ſeem very ſtrange, That there ſhould be in the Old Teſtament ſeveral very remarkable Prophecies, which all Chriſtians now apply to The *Meſſiah*, and with which they always combat the *Jews*; which notwithſtanding never once are cited by the New Teſtament Writers, nor any reference is Ever made unto them. The famous One concerning *Shiloh*, *Daniel*'s *Seventy Weeks*; *Haggai*'s *Second Temple*, are never once ſo much as hinted at, much leſs are they cited and applied, as one at firſt ſight might reaſonably expect, conſidering that they ſeem ſo very fit to determine the Diſpute about *The Meſſiah*.

But however ſtrange this may appear at firſt ſight, very good reaſon may be aſſigned for this conduct in the Goſpel Writers. Thus to inſtance in particulars;

The

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The *Firſt* Prophecy I mentioned is, *Gen.* xlix. 10. *The* Scepter *ſhall not depart from* Judah, *nor a* Lawgiver *from between his Feet, 'till* Shiloh *come, and unto him ſhall the gathering of the People be.*

It is nothing to the purpoſe to obſerve, that the *Chaldee* Paraphraſts, who lived before the Controverſies aroſe about this Text, did *All* of them underſtand this paſſage of the *Meſſiah.* The modern *Jews* will always deny their Authority, whenever it is *againſt* them; and to appeal to *Rabbies,* where Reaſon and Argument alone ſhould be conſidered, is not to convince the underſtanding, or to confute any Errors, but to bear Men down with names and authorities, which never ſatisfy or convince the Mind.

In this Prophecy the word which we tranſlate, *Sceptre,* שבט, ſignifies all theſe things; a *Rod*; a *Staff*; a *Lance*; a Sceptre; and a Tribe. The Three former of theſe cannot be intended here, becauſe they have nothing ſimilar, or relative, to what is expreſſed by the term, *Lawgiver.* The *4th.* Senſe, *viz. Sceptre,* i. e. The Mark or Enſign of Supreme Authority, cannot here be meant; becauſe the Royal Power never was in any of the Tribe of *Judah before David*'s Time; nor was any of that Tribe in poſſeſſion of the Kingdom *after Zedekiah.* The laſt Senſe therefore ſeems to be the true one; and the meaning is, *The Tribe of* Judah *ſhall not fail.*

Nor

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Nor a Lawgiver *from between his Feet:* What we render, *Lawgiver*, is one who *decrees*, or *determines* any thing, or *exerciſes Juriſdiction.*

From between his Feet: It is a Phraſe taken from the Image under which *Judah* is repreſented in the preceding verſe, *viz. of a Lion*, who with his *Feet* ſeizes his Prey, and holds it ſecure, that no one dares deprive him of it. The Tribe of *Judah* ſhall laſt, and he ſhall no more part with his right of *Juriſdiction*, than a *Lion* would with his Prey from between his *Feet.*

'Till Shiloh *come, and to Him the Gathering of the People be.* What the word, *Shiloh*, means, is hard to ſay, it never occurring but in this place. But as almoſt all the *Jewiſh* Interpreters antient and modern underſtand this, and interpret it of, *The Meſſiah*; and the Event of things has ſo remarkably ſhewn that the *Jews* were diſperſed ſoon after the Appearance of *Jeſus* of *Nazareth*, One cannot but conclude this a Prediction of the *Meſſiah.* The meaning of the whole Prediction is, 'That *Judah* ſhould continue a 'Tribe; and there ſhould be in That, and in 'that Tribe alone, Dominion and Juriſ-'diction *'till* the *Meſſiah* come, (or He for 'whom the Dominion was reſerved, as the 'LXX,) and the People be gathered to Him; 'and then *Judah* was to ceaſe to have theſe 'Privileges.' Now it is obvious that within a very

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a very few Years after the Death of *Jeſus*, and whilſt *the People were gathering to Him*, The Tribe of *Judah* ceaſed to be a *Tribe*, and loſt all Juriſdiction. It was wreſted out of the *paws* of this *Lion*, with infinite Labour and Hazard; and they have never had the leaſt pretence of Power near Seventeen Hundred Years. The *Jews* at this day know not their own Genealogy; nor are they able to prove from which of the Twelve Patriarchs they are deſcended.

The reaſon now is manifeſt, why this Prophecy is not alleged by *Jeſus*, or by the Apoſtles. For the Epiſtles and all the Goſpels, (except St *John*'s Goſpel and *Jude*'s Epiſtle) were wrote before the *Jews* were diſperſed, and conſequently before this Prophecy was fulfilled. Now whilſt the *Jewiſh* State continued, it was poſſible, (for ought any one could ſay to the contrary at that time) that ſomebody elſe might have aroſe, and might have laid claim to the title of *Shiloh*. But when once the Temple, and the State, were entirely deſtroyed, the Prophecy had it's Event; and then, and not 'till then, it might very juſtly have been quoted as fulfilled.

The ſame reaſon holds good, and is ſufficient, I think, to ſatisfy any one, why *Daniel*'s *Weeks* are never cited. *Daniel* was very clear, chap. ix. 24—26, that *Seventy Weeks were determined—to bring in Everlaſting Righteouſneſs, and to ſeal up the Viſion, and*

and Prophecy, and to anoint the moſt Holy. Thus much was accompliſhed in, and by, the Death of *Jeſus*. But then, very ſoon after that the *Meſſiah* was *cut off*, the People of the Prince that ſhould come, ſhould *deſtroy the City and Sanctuary*, &c. Now whilſt the *City and the Sanctuary* remained untouched, this Prophecy being only *in part* fulfilled, and the reſt remaining unaccompliſhed, it could not be urged by the Apoſtles in favour of *Jeſus*, 'till *all was fulfilled* by the Deſtruction of *Jeruſalem*. CHAP. XVI.

So likewiſe what *Haggai* ſays, that the *Deſire of all Nations ſhould come* into that Temple, chap. ii. 7.—This could not be urged *before that* Temple was deſtroyed; becauſe it was no ſure Evidence that ſuch a Perſon was the *Meſſiah*, becauſe he laid claim to that Title *during* the Temple; but it would be Evidence that he could *not* be the Chriſt, if he had not come whilſt it ſtood. This I think to be ſufficient reaſon why theſe Prophecies are never cited by the Authors of the New Teſtament, The Hiſtory of the *Acts* ceaſing ſeveral Years before the Deſtruction of *Jeruſalem*; and indeed *All* the Books of the New Teſtament being wrote before that time, except St *John*'s Goſpel, and St *Jude*'s Epiſtle.

CONCLUSION.

I HAVE in the preceding Chapters endeavoured to purſue one ſingle Thread of Reaſoning, omitting many other Arguments which have their weight. But that the Reader may perceive the connexion of the whole, I here ſum up the Argument in a few words.

The *Jews* were, *at* and *about* the times when *Jeſus* appeared, in great Expectation of One, whom they called, The *Meſſiah*, and who was to have an Univerſal Dominion; and this Expectation was founded upon their *ſacred* Books. There was a Promiſe made to *Abraham*, and to *David*, that one ſhould ariſe of *David*'s Seed, who ſhould reign for ever.

And in *Daniel*, there is expreſs Prophecy that God would erect a *KINGDOM*; and there is an account of *One* like *the Son of Man*, to whom God is repreſented as giving an *everlaſting Dominion*, that all *People*, *Nations*, *and Languages*, *ſhould ſerve Him*: and likewiſe there is clear Prophecy, that in a certain Period of time *Meſſiah* ſhould be *cut off*.

Jeſus, when he appeared, declared to the People, that God was, by means of Him, erecting the *Kingdom of Heaven* foretold: That He was *That* SON of MAN, That *Meſſiah*, or *Chriſt*, whom they expected: and This He did, not *once* or *twice*, but ſome *Hundreds of times*, during his Life: in effect, every time that

that he diſcourſed of *The Kingdom of Heaven*, of *The* SON of MAN, or of *The Chriſt*, he appealed to theſe Prophecies of *Daniel*.

To ſhew That He did not do this as an *Impoſtor*, but as one really ſent from God, He worked many *Miracles*; He foretold his own *Death*, and *Reſurrection*; and He *roſe again* juſt a He had foretold: which plainly proves that He was influenced by a Power from on High. Theſe Facts being true; and the Events exactly correſponding to the Prophecies of *Daniel*; and, ſince our Saviour's times, Events exactly correſponding to the Prophecies of the New Teſtament, as we ourſelves can *ſee*, and make a Judgment upon *Seventeen Hundred* Years Experience, it is undeniably certain, that *Chriſtianity* is *True*.

The only *Objections* which have the appearance of weight in them, are taken from *miſtaken Notions* of ſome Expreſſions in the New Teſtament writers; or elſe from a wrong Judgment of the Apoſtles methods of arguing. But they are abſolutely nothing, if underſtood as it muſt be allowed They *MAY* be; and if there be but a *Poſſibility* that they *may* be underſtood as I have explained them, the Truth of Chriſtianity ſtands unſhaken; becauſe the force of the Arguments produced againſt it, lies entirely upon a Suppoſition that it is *impoſſible* to reconcile the Old and New Teſtament togegether in thoſe Points.

Would

Would to God that *Chriſtians* would be content with the *Plainneſs* and *Simplicity* of the Goſpel! That They would be perſuaded to make no other Terms of Communion, than what *Jeſus* himſelf has made! That They would not vend under the name of Evangelical Truth, the abſurd and contradictory Schemes of ignorant, or wicked Men! That They would part with that Load of Rubbiſh which makes Thinking Men almoſt ſink under the weight, and gives too great a handle for Infidelity! That They would diſtinguiſh betwixt *Human* Opinions and *Revealed* Truths! That They would ſee the difference betwixt Authority and Reaſon! That They would look upon *Jeſus* as the *Author* and *Finiſher* of Faith! That They would think, that they are not qualified to make any other Terms of Acceptance with God, than what are already publiſhed by our Saviour! That They would look upon All ſerious Chriſtians, as Members of the One Body of Chriſt! That They would ceaſe from unchriſtian and inhuman Damning, Perſecuting, Burning one another, for not aſſenting to the words of Men, as to the words of God! And *Chriſtianity* would ſoon become the Joy of the whole Earth, and *Infidelity* would loſe it's main, I may ſay, it's only Support.

FINIS.